

The HOLY HOUR
IN GETHSEMANE
MEDITATIONS ON THE
ANIMA CHRISTI
BY FRANCIS P.
DONNELLY S.J.



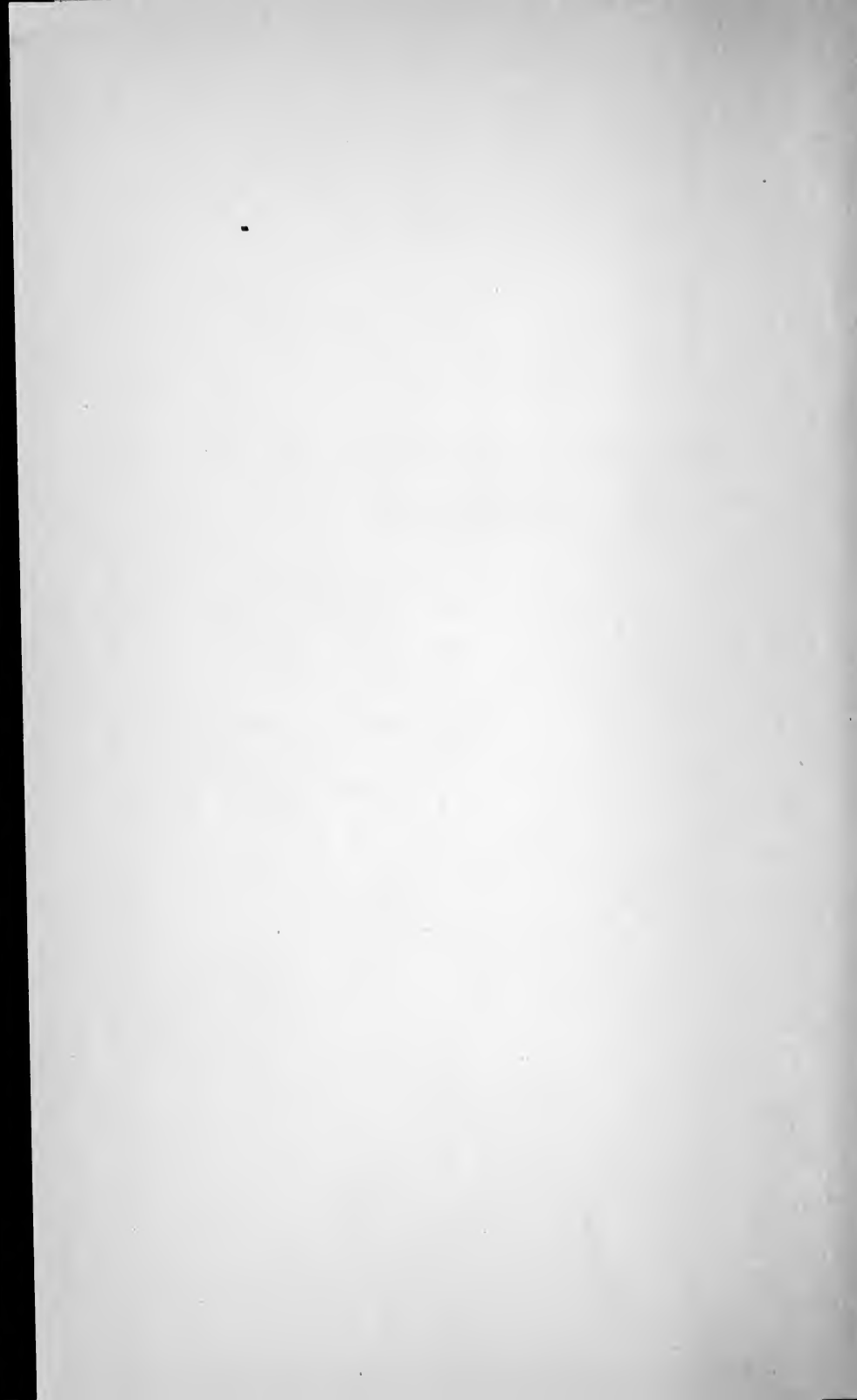
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THE HOLY HOUR IN
GETHSEMANE



THE HOLY HOUR IN GETHSEMANE

MEDITATIONS ON THE ANIMA CHRISTI

FRANCIS P. ^{atrick}DONNELLY, S.J.

AUTHOR OF "WATCHING AN HOUR," "MUSTARD SEED,"
"CHAFF AND WHEAT," ETC.

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CONTENTS

	PAGE
NOTE TO THE READER.....	ix
THE ANIMA CHRISTI.....	1
THE HOLY HOUR.....	9
TEXT OF ANIMA CHRISTI.....	18
SUMMARY OF MEDITATIONS.....	21
ORDER OF TIME FOR THE HOLY HOUR.....	25
AN HOUR FOR HOLINESS.....	61
AN HOUR FOR PERFECTION AND STRENGTH.....	77
AN HOUR FOR PERSEVERANCE.....	129
LITANIES, PRAYERS, AND HYMNS.....	183
ANIMA CHRISTI IN HYMNS.....	204



NOTE TO THE READER

IN *"Watching an Hour,"* a book, which furnishes meditations and prayers for the devotion of the Holy Hour, the thoughts were for the most part centered upon the Blessed Sacrament. In the present work, containing thoughts and prayers for the same devotion, the Passion is kept prominent throughout. The Holy Hour began with being a commemoration of Christ's Agony in the Garden and then, as the devotion was always practised before the Blessed Sacrament, thoughts and practices became Eucharistic. Finally the League of the Sacred Heart adopted and spread the devotion and in this way thoughts and prayers concerning our Lord's Sacred Heart became prominent in it. All three ways of practising the devotion have been indulgenced by the

NOTE TO THE READER

Church as will be seen in the short sketch given hereafter.

In reality what the devotion aims at is to stir up within the faithful compassion with Christ, hatred of sin, a spirit of reparation and kindred feelings and resolves. The devout faithful will reach this holy end by any of the ways just mentioned or even by others. The suffering of Jesus in the Passion, His wonderful life in the Tabernacle, His ardent love which is symbolized and adored in His Sacred Heart, will no doubt all prove to be teeming sources of ardent repentance and sympathetic reparation.

The present book, it is hoped, may help to spread further this consoling devotion which appeals so touchingly to the faithful in these days when the Sacrament of the Altar is coming to occupy so prominent a place in Catholic life. To facilitate remembrance in meditations and to encourage directors to speak rather than to read the thoughts, the divisions in the meditations and the headings have been

NOTE TO THE READER

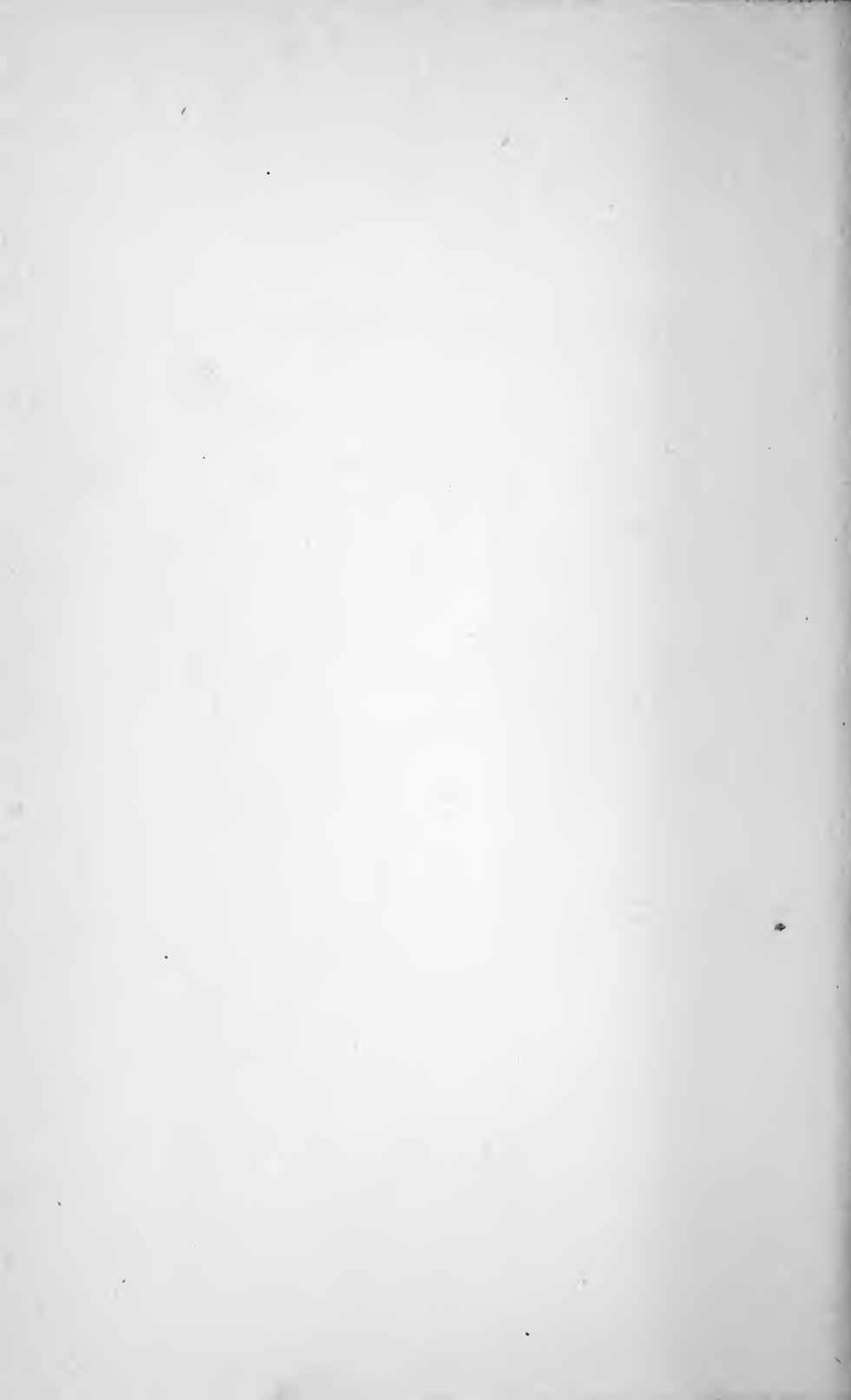
made far more numerous than usual. Prayers are given in litany form and litanies and other prayers are added in an appendix to encourage the faithful to take an active part in the devotion, a feature to be warmly encouraged and extended.

The "Anima Christi" was chosen as a text by request and it lent itself to the purpose so admirably that it is not strange so wonderful a prayer should have been found on the lips of Catholics, warming their hearts and uplifting their souls in earnest devotion for six centuries or more.

F. P. D., S.J.

St. Francis Xavier's Day,
December 3, 1916

HOLY CROSS COLLEGE
WORCESTER, MASS.



THE ANIMA CHRISTI



THE ANIMA CHRISTI

THE *Anima Christi* has often been called the prayer of St. Ignatius, but it is a well established fact that it is not his and was never claimed by him. He did, however, make it popular or rather continued and spread the popularity of the prayer by means of the Spiritual Exercises. The *Anima Christi* is a favorite vocal prayer in the Exercises of St. Ignatius, receiving the prominence of being associated with the Our Father and Hail Mary. In the Exercises the Our Father is the vocal prayer which concludes the colloquy with God, the Father; the *Anima Christi*, the colloquy with Christ, Our Lord; and the Hail Mary, the colloquy with Our Blessed Lady. As the triple colloquy is used with the chief meditations of St. Ignatius, it was natural

HOLY HOUR IN GETHSEMANE

that the *Anima Christi* should be made prominent and so come to occupy the high place it does in the devotional prayers of priests, religious, and people.

The Spiritual Exercises were first published in 1548, altho composed before that date, but the *Anima Christi* is found in actual use two centuries earlier. The first reference to the prayer, so far found, occurs in a spiritual diary written in 1344 by Margaret Ebner, a celebrated mystic, living in a convent near Dillingen. About twenty years afterwards, in 1364, in the city of Seville, Spain, the *Anima Christi* was inscribed about the doorway of the royal palace known as the Alcazar. The inscription had been hidden for a very long time under thick coats of whitewash and was fully removed and identified in 1880. To have a prayer occupy so prominent a position in the south of Spain and to be used so familiarly in Dillingen in Bavaria argues to a wide popularity

THE ANIMA CHRISTI

and to a still earlier use. The actual words of Margaret Ebner, as given by Herbert Thurston, S.J. (*Month*, May, 1915), are most interesting and show that the prayer was well known. "I had read," says the spiritual diary, "how long our Saviour was a denizen on earth, that is to say, twelve thousand four hundred and ten days, and then an interior desire possessed me to make compensation for myself and for those I loved, for the days that I had wasted in living out of this truth, by repeating so many times the Pater Noster for each day of His Earthly Life. And so I prayed, reciting at each fifty (Pater Nosters) the prayer *Anima Christi sanctifica me*, and besought that from His holy sufferings, I might gain strength to resist all evil that might befall me in thought, word or deed." Here we are six centuries later using the same prayer for the same purpose! A striking instance of the vital continuity of the Catholic Church!

HOLY HOUR IN GETHSEMANE

In England, in the year 1382, we find another early and interesting reference to the *Anima Christi*, proving its popularity. The story is told (*Mediæ-val Byways*, by L. F. Salzmänn, p. 122) that a certain Roger paid to another Roger, Clerk of Wandsworth, for a cure for his sick wife, Joan. As the wife got no better, the husband had the clerk arrested for fraud. The clerk said that he had given a good charm for fever, asserting that *Anima Christi sanctifica me* and other pious expressions were inscribed on the parchment which the woman, according to his directions, was wearing about her neck. When the cloth of gold covering which Roger had sewed about the parchment was opened, it was found that nothing at all was written on the leaf. Roger was proved to be illiterate and ignorant of physic and was condemned by the court to the ignominious and painful punishment of being paraded through the city with trum-

THE ANIMA CHRISTI

pets and fifes and with himself on a horse without a saddle. The artist for Professor Salzmann sketches for us the well deserved punishment of Roger, as he imagines it to have taken place (*l. c.*, p. 123). This use of the *Anima Christi* is not as inspiring as the inscription in Spain or the prayers in Dillingen, but it certainly shows that the *Anima Christi* was very well known to the people, when it could be quoted in court by an illiterate quack who was posing as a doctor and clerk.

The authorship of the *Anima Christi* has been attributed to Blessed Bernardino da Feltre (1439–1494) and to St. Thomas Aquinas (1225–1274). The former is clearly not the author, and for the latter no proof has been adduced. The common opinion is that Pope John XXII (1244–1334) is the author. Many very early books of devotion state that he granted indulgences for the prayer. Father Thurston, in the article already quoted and

HOLY HOUR IN GETHSEMANE

very generously used in this brief sketch, does not consider the evidence sufficient to make certain the authorship of Pope John XXII, while admitting that the prayer is as old as the time of his pontificate, if not older.

INDULGENCES

In January, 1854, Pope Pius IX revoked all previous indulgences attached to the *Anima Christi* and granted to all the faithful:

An indulgence of 300 days every time that, with at least contrite heart and devotion, they shall say it.

An indulgence of seven years once a day to priests who shall say it after Mass, and to the faithful who shall say it after communion.

A plenary indulgence once a month on the usual conditions to all who say the prayer daily for a month.

THE HOLY HOUR



THE HOLY HOUR

IT is sometimes asked whether the Holy Hour ought to be devoted exclusively to considerations of the Passion, as is done in the Holy Hours here given. The truth is that the Church has approved and blessed with her indulgences three different practices of the Holy Hour. In *Watching an Hour*, the present writer's other book on the Holy Hour, the thoughts center upon the Blessed Sacrament for the most part. The following account of the nature of the Holy Hour and its indulgences is taken from *Watching an Hour*.

There are three practices of the Holy Hour, specially authorized and indulgenced by the Church. The first is wholly Eucharistic and is made in public or private for one hour on Holy Thursday, Corpus Christi, and any Thursday of the year in commemora-

HOLY HOUR IN GETHSEMANE

tion of the institution of the Blessed Sacrament. Any pious exercise during the hour (meditation, vocal prayers, etc.) suffices for the indulgences. The indulgences are: 1. Plenary for Holy Thursday with Confession and Communion on the day or during the week following; 2. Plenary for Corpus Christi on the same conditions; 3. Three Hundred Days every Thursday of the year. (Beringer, *Les Indulgences*. French authorized translation, 1905, Vol. I, 371.) Many associations of the Church practice such a Holy Hour in honor of the Blessed Sacrament. Among them may be mentioned the Archconfraternity of the Most Blessed Sacrament (Beringer, II, 128), the Archconfraternity of Perpetual Adoration (*ibid.* 130, 133), the Association of Priest Adorers (*ibid.* 452), the Priests' Eucharistic League. The Archconfraternity of the Eucharistic Heart of Jesus (*ibid.* 480) prescribes half an hour weekly. All of

THE HOLY HOUR

these devotions are indulgenced for the members of such societies if the conditions required in each case are complied with.

The second kind of Holy Hour was instituted in accordance with a revelation related by Blessed Margaret Mary. It consists of an hour of prayer in union with the Agony of our Lord in the Garden, in order to appease the anger of God and to win graces for sinners. This hour is made by members of the Archconfraternity of the Holy Hour, an organization founded by Father Debrosse, S.J., at Paray-Le-Monial. It has been approved of and extended by different popes, and in 1911 the Archconfraternity at Paray-Le-Monial was empowered to aggregate confraternities anywhere in the world. In order to gain the indulgences members must have their names inscribed on an official register. In the case of all religious communities, it is sufficient to have the community

HOLY HOUR IN GETHSEMANE

itself inscribed once for all. To gain the plenary indulgence granted on each occasion, with the usual conditions, the members must pray for any hour from Thursday afternoon to Friday morning in union with Jesus in agony, for the purpose of appeasing God's wrath against sin and in reparation for sinners. This Holy Hour is concerned with the Passion rather than with the Blessed Sacrament. (Beringer, II, 144.)

The third Holy Hour is an extension of this second one. First every individual member of the Apostleship of Prayer may gain the plenary indulgence granted to the members of the Confraternity of the Holy Hour without being registered in that Confraternity provided he fulfills the conditions, namely an hour of meditation or vocal prayer on the Passion at the time designated, with Confession and Communion. Secondly, this privilege was further extended in 1875 by Leo XIII,

[14]

THE HOLY HOUR

and members of the Apostleship, who practice the Hour in common, may now make it on any day or hour once in a week. (Beringer, II, 202.) In this rescript occur the following words: "It has been reported to us that many of the Associates of the said Apostleship, called together by the directors according to the statutes of the League, are wont to assemble on certain hours and days in churches or chapels to perform in honor of the Most Sacred Heart of Jesus or of the August Sacrament of the Altar, the pious exercises of adoration and reparation belonging to the devotion of the Holy Hour." The words here cited do not restrict the prayers and meditations to the Passion alone, but include exercises in honor of the Sacred Heart and the Blessed Sacrament. Such would seem to be the general custom now. The Holy Hour, which was originally concerned with the Agony in the Garden, has grown to comprehend

HOLY HOUR IN GETHSEMANE

all the Passion, the Sacred Heart, and the Holy Eucharist. In practice the faithful should be recommended to entertain thoughts of sympathy with Christ suffering, of hatred for sin, of reparation to Christ for the ingratitude and indifference of mankind.

THE ANIMA CHRISTI

ANIMA CHRISTI

Anima Christi, sanctifica me.
Corpus Christi, salva me.
Sanguis Christi, inebria me.
Aqua lateris Christi, lava me.
Passio Christi, conforta me.
O bone Jesu, exaudi me.
Intra tua vulnera absconde me.
Ne permittas me separari a te.
Ab hoste maligno defende me.
In hora mortis meae voca me.
Et jube me venire ad te.
Ut cum sanctis tuis laudem te.
In saecula saeculorum. AMEN.

AIR: AMERICAN CATHOLIC

HYMNAL NO. 322.

HOLY HOUR IN GETHSEMANE

ANIMA CHRISTI

*Soul of Christ, be my sanctification;
Body of Christ, be my salvation;
Blood of Christ, fill all my veins;
Water of Christ's side, wash out my
 stains;
Passion of Christ, my comfort be;
O good Jesu, listen to me;
In thy wounds I fain would hide,
Ne'er to be parted from Thy side;
Guard me, should the foe assail me;
Call me when my life shall fail me;
Bid me come to Thee above,
With Thy saints to sing Thy love,
 World without end. AMEN.*

CARDINAL NEWMAN'S TRANSLATION.

THE ANIMA CHRISTI

ANIMA CHRISTI

*Soul of Christ, make a saint of me;
Body of Christ, be ransom of mine;
Blood of Christ, be my fiery wine;
Rill of Christ's side, cleanse the taint of
me;*

*Passion of Christ, give me heart from thee;
Good Jesus, harken and heed my
prayer;*

*Reopen Thy wounds and hide me there,
That I never may dwell apart from thee.
When the foe attacks, let me cling to thee;
And call me home at the end of my
days*

*To join with Thy saints in the song
of praise,
That forevermore they sing to Thee.*

AMEN.

F. P. D., S.J.



SUMMARY OF MEDITATIONS

AN HOUR FOR HOLINESS

Anima Christi, sanctifica me!

Soul of Christ, sanctify me!

	PAGE
THE FACULTIES OF CHRIST'S SOUL IN AGONY.....	13

- I. His Memory and Sin
- II. His Mind and Sin
- III. His Will and Sin

Corpus Christi, salva me!

Body of Christ, save me!

THE POWERS OF THE BODY AND OUR SALVATION	23
--	----

- I. The Senses and Christ's Use of them
- II The Imagination and its Fascinations
- III. The Passions and their Perversion

Sanguis Christi, inebria me!

Blood of Christ, inebriate me!

ENKINDLING OF THE SOUL.....	31
-----------------------------	----

- I. Christ's Blood — Wine
- II. Christ's Blood — Warmth
- III. Christ's Blood — Enthusiasm

HOLY HOUR IN GETHSEMANE

AN HOUR FOR PERFECTION AND
STRENGTH

Aqua lateris Christi, lava me!

Water from the side of Christ, wash me!

	PAGE
A PETITION FOR PURITY OF SOUL...	39

- I. The Symbol of Baptism
- II. The Antidote for Concupiscence
- III. The Source of Unselfishness

Passio Christi, conforta me!

Passion of Christ, strengthen me!

COURAGE OF SOUL.....	47
----------------------	----

- I. The Comforting Angel
- II. The Solace of Martyrs
- III. The Strength in Trials

O bone Jesu, exaudi me!

O good Jesus, hear me!

SINCERE AND HOPEFUL PRAYER.....	56
---------------------------------	----

- I. Reliance upon the Cross
- II. Confidence in the Saviour
- III. Trust in the Goodness of Jesus

SUMMARY OF MEDITATIONS

AN HOUR FOR PERSEVERANCE

Intra tua vulnera absconde me!

Within thy wounds hide me!

PAGE

PERSEVERANCE WITH JESUS..... 63

I. With His Wounded Hands in Charity

II. With His Wounded Feet in Zeal

III. With His Wounded Heart in the Theological Virtues

Ab hoste maligno defende me!

From the malignant enemy defend me!

PERSEVERANCE AGAINST THE ENEMY 72

I. The Cruelty of the Enemy

II. The Severe Attacks of the Enemy

III. The Malignant Craft of the Enemy

In hora mortis meae voca me!

In the hour of my death call me!

PERSEVERANCE TO THE END..... 81

I. The Call to Joy

Ut cum sanctis tuis laudem te.

That, with thy saints, I may praise thee.

II. The Intensity of Heaven's Joy

In saecula saeculorum. AMEN.

For ever and ever. AMEN.

III. The Eternity of Joy



ORDER OF TIME

ORDER OF TIME FOR THE
HOLY HOUR

(Subject to change as time and devotion may
demand)

EXPOSITION OF THE BLESSED
SACRAMENT

O Salutaris Hostia

FIRST QUARTER

Meditations and Prayers

Hymn

SECOND QUARTER

Meditations and Prayers

Hymn

THIRD QUARTER

Meditations and Prayers

Hymn

FOURTH QUARTER

Tantum Ergo

Benediction of the Blessed Sacrament

Hymn

[NOTE: Where there is no Benediction, other hymns may be substituted for the usual Benediction hymns and in the Last Quarter the Rosary (sorrowful mysteries) or Litanies (see end of the book) may be recited.]



AN HOUR FOR HOLINESS

First Quarter

THE FACULTIES OF CHRIST'S SOUL IN AGONY

- I. His Memory and Sin**
- II. His Mind and Sin**
- III. His Will and Sin**



THE FACULTIES OF CHRIST'S SOUL IN AGONY

Anima Christi sanctifica me
Soul of Christ make a saint of me

HIS MEMORY AND SIN

*The soul of Christ is a source of
sanctity*

THE home of holiness is in the soul, and that is why we come to the soul of Christ when we would have our souls become the homes of holiness and would have ourselves become saints. Holiness is tested and triumphs in the hour of trial.

*Only those are crowned and sainted
Who with grief have been acquainted.*

That is why we come to you, our Saviour, and to your soul, the fount of sanctity, just as you are beginning

HOLY HOUR IN GETHSEMANE

the greatest of all trials which any soul has been called upon to bear. Soul of Christ entering into your agony, into your contest with sin and suffering, make us saints; bring us victorious from a like struggle with sin and suffering.

*The memory of Christ recalls man's
sins*

In the soul of Christ is a memory, the memory of mankind. It is a memory that has borne our infirmities and carried our sorrows, a memory that belongs to a man of sorrows and to one acquainted with infirmity. Not its own weaknesses or sorrows burden that memory. No, it is weighted down with the sins of all men. "God hath laid on His soul the iniquity of us all." Had His memory to look back upon the treasures of its own life, it had a fair vision to gaze upon and to delight in, but unhappily for His soul's memory, it had to widen the range of its
[30]

AN HOUR FOR HOLINESS

vision, it must go back to the dawn of God's world and must recall every hour of recorded time. That was the duty God put upon the memory of Jesus, and it surely had no pleasant prospect spread before it. No bright places, no sunny spots were presented to it.

*The memory of Christ hates the vision
of sin*

The soul of Jesus in its memory looked upon the darkness and gloom of all time. Every sinner of the world and every sin Jesus had to remember. Men's memories, however black with their freight of wickedness, are relieved by occasional gleams of light. No one has been utterly bad all the time. But Jesus by His Father's will kept His memory in His hour of agony upon the sins of man. That was part of the bitter drink in the chalice which God's justice put to the lips of Jesus. The refined body shrinks from filth,

HOLY HOUR IN GETHSEMANE

the tender flesh is chilled with horror at the touch of corruption, but what had Christ's delicate and sensitive soul to endure? The vision before His soul's memory was not far off; it was upon Him, not His by the guilt of commission, but His because He took all the world's foulness upon Him. He was as a leper and as one struck by God and afflicted.

*Christ's memory remembers that God's
mercy may forget*

Memory of the soul of Christ, you recalled the world's sins and permitted your sight to be offended by them, from the sins of Adam and Cain to the sins of Peter and Judas. You recalled all sins that God might forget them utterly and forever and that man might once more stand before God cleansed of the leprosy of sin and might be bright with the fairness of sanctity. Memory of the soul of Christ, give me share in that blessing,

AN HOUR FOR HOLINESS

blot out with the forgetfulness of your mercy all my sins and make a saint of me.

DIRECTOR: Jesus, afflicted with trials,

ADORERS: *Have mercy on us!*

DIRECTOR: Jesus, remembering all sins,

ADORERS: *Have mercy on us!*

DIRECTOR: Jesus, detesting all sins,

ADORERS: *Have mercy on us!*

DIRECTOR: Jesus, atoning for all sins,

ADORERS: *Have mercy on us!*

PRAYER

JESUS, my agonizing Saviour, whose remembrance was flooded and made black with the full hideousness of the world's sins, help us here before thy Holy Sacrament, as we remember our evil and man's ingratitude, to win for ourselves brighter innocence and more generous sanctity, through thy grace and blessing. AMEN.

HIS MIND AND SIN

*The mind of Christ fathoms the malice
of sin*

IN the soul of Christ is a mind. "Oh, the depth of the riches of the wisdom and of the knowledge of God!" cries St. Paul. "How incomprehensible are his judgments and how unsearchable his ways! For who hath known the mind of the Lord?" "In whom are hid all the treasures of wisdom and knowledge." Soul of Christ, when your memory recalled the sins of the past, your mind pierced into the future and read every dark page in the history of sin until the record was complete. Your mind, by its wonderful keenness, not only swept all sins within its view, but it did what your soul's memory had not the power to do, your

AN HOUR FOR HOLINESS

mind weighed the enormity of that accumulated wickedness, your mind comprehended and understood the malice of sin.

*The mind of Christ knows that sin
is death*

As man turns in abhorrence from death, which is the utter enemy of man's life, so the soul of Christ loathed the deadliness of sin. The wages of sin is death; eternal death for the angels whom God "spared not but delivered them, drawn down by infernal ropes to the lower hell into torments, to be reserved unto judgment." The wages of sin is death, death of the bodies of mankind. "For by man sin entered into this world, and by sin death, and so death passed upon all men." The soul of Christ by its separation from the body was to pay, too, the penalty of death, and His soul shrank from sin, knowing, as man and God, its deadly, fatal touch.

HOLY HOUR IN GETHSEMANE

*The mind of Christ comprehends the
ugliness of sin*

When you lay stricken in your agony, my Redeemer, your mind saw, as never human mind saw before, the ugliness of sin, deforming the soul more than disorder deforms a man's house, or fire deforms his dwellings or than accident and disease deform and distort his body, or than insanity deforms and ruins his reason. Your mind understood the injustice of sin which robs God of His due and the treachery of sin which tempts man to forswear his allegiance to God and to go over traitorously to His enemies, and the repulsive ingratitude of sin which uses God's gifts against the Giver.

*The soul of Christ loves the beauty of
sanctity*

Mind of the soul of Christ, mind that has fathomed the darkest depths of sin, that knows the fairest heights of holiness, mind that is enriched with all

AN HOUR FOR HOLINESS

truth and understands all goodness and is adorned with every principle of right living, mind of the Saint of saints, make me a saint. Open my eyes to see sin as you saw it, to measure sin as you measured it, to look upon goodness as you alone of men looked upon it, and to direct my steps along the way of sanctity under the guiding light of your principles. Mind of Christ's soul, make a saint of me.

DIRECTOR: From the malice of sin,

ADORERS: *Deliver us, O Lord.*

DIRECTOR: From death, the wages of sin,

ADORERS: *Deliver us, O Lord.*

DIRECTOR: From the treachery and ingratitude of sin,

ADORERS: *Deliver us, O Lord.*

DIRECTOR: From all obstacles to our holiness,

ADORERS: *Deliver us, O Lord.*

DIRECTOR: By the faculties of thy agonizing soul,

ADORERS: *Deliver us, O Lord.*

HOLY HOUR IN GETHSEMANE

PRAYER

JESUS, *whose soul is endowed with the deep wisdom and rich knowledge of God, remove from our eyes the mists of ignorance and enlighten our minds that we may see sin as thou hast seen it, and by a purer sanctity on our part offer to thee in thy Tabernacle some reparation for the evil and sinfulness of the world, through the help of thy grace.*
AMEN.

HIS WILL AND SIN

The will of Christ hates sin

IN the soul of Christ Our Saviour is a will, a will to love and a will to hate, a will to resolve and be firm, a will which was made strong for action with the habits of every virtue. His will triumphed in His Agony, in the supremest test any human will was ever called upon to endure. His will, enduring a bloody struggle, ranged itself on the side of His Father's will. "Not my will but thine be done," was the heroic cry of the soul of Jesus. No man's will had the power of loving such as His soul's will possessed. No will had loved God more than His human will, and so it was that no will hated sin more. No one knew sin and its ugliness more thoroughly, and so no will more than His turned with

HOLY HOUR IN GETHSEMANE

such utter abhorrence from all iniquity and thrilled with warmer love of sanctity. Who did or could see all sin eye to eye with Him in one mass and who intimately comprehended all sin as if it were his own? Such a spectacle was disclosed to Jesus alone in His sad Agony. Soul of Christ, make a saint of me, give me your hatred of what is wicked and your love of what is holy.

*The will of Christ resolves to suffer
for sin*

The will of Christ made in Gethsemane the firmest resolution ever made by any human will. To take that resolve, it had to face the most fearful tortures, — scourging and crowning with thorns, jeers and mockery and insults, fiendish malignity from enemies, betrayal and desertion by friends. His will's resolve encountered the most intense fanaticism from his nation's priests and the unleashed might of Rome's great power. His

AN HOUR FOR HOLINESS

will to be one with His Father's will must lift the Cross and drag it up the hill of Calvary and be nailed to it and must die upon it the death of a slave and a malefactor. Crucifixion did not intimidate the will of Jesus. Soul of Christ, make a saint of me; give me such a determination to carry my cross, to scale my Calvary, and to suffer my crucifixion. There is no sanctity without the daily cross and frequent crucifixion. Will of Christ's soul, give me your will and make a saint of me.

*The will of Christ is fortified with
virtue*

The will of our courageous Redeemer wrought acts of many virtues when He trod the wine-press alone in the darkness of the Garden. The soul of a saint is made strong and fortified round about with the virtues of a saint. To live a peaceful, ordinary life calls for the practice of patience

HOLY HOUR IN GETHSEMANE

and humility and charity and temperance and justice. What then were the virtues which were set in the will of Christ like strongly fortified citadels when He faced in Gethsemane the host of enemies encompassing Him? To be humble when trodden under foot and spat upon; to be patient when body and mind are tortured in every way; to accept thirst and weariness and pain without losing the least degree of temperance; to be just where injustice is blackest; to love, to pray for, to die for, enemies who are slaying you; to act so, is to make manifest a will like an impregnable stronghold encircled by walls of adamant. Soul of Christ, make a saint of me; give me such a will; and make me, day by day, in the struggle of life, by act upon act, to equip my will with every needful virtue. Will of Christ's soul, be your will done within my soul till I attain to sanctity.

AN HOUR FOR HOLINESS

DIRECTOR: That our souls may abhor
all evil,

ADORERS: *We beseech thee to hear
us.*

DIRECTOR: That we may be resolved to
suffer all rather than to sin,

ADORERS: *We beseech thee to hear
us.*

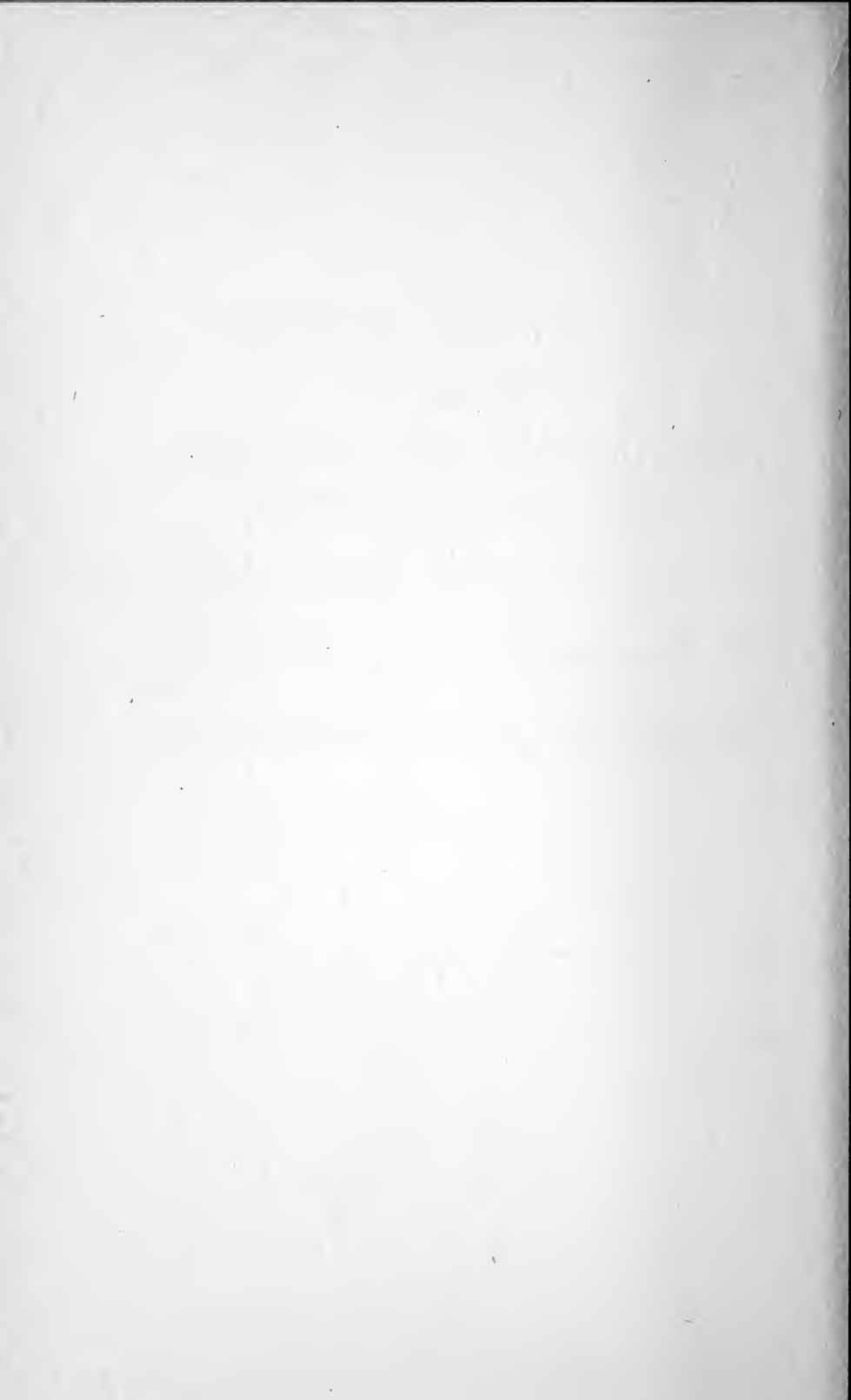
DIRECTOR: That we may gain all vir-
tues necessary for our sanctity,

ADORERS: *We beseech thee to hear
us.*

PRAYER

JESUS, whose strong will has ever been
one with the will of the Father, come
to us in Holy Communion and strengthen
our wills, so prone to evil, so weak in
trials, so lacking in virtue that we may
possess fully the goodness and patience
and fortitude of thy saints, through the
help of thy grace. AMEN.

HYMN



AN HOUR FOR HOLINESS

Second Quarter

THE POWERS OF THE BODY AND OUR SALVATION

- I. The Senses and Christ's Use of
them**
- II. The Imagination and its Fascina-
tions**
- III. The Passions and their Perversion**



THE POWERS OF THE BODY AND OUR SALVATION

Corpus Christi, salva me
Body of Christ, be ransom of mine

THE SENSES AND CHRIST'S USE OF THEM

*The senses of Christ aid in our
salvation*

CHRIST our Lord took a body to ransom us from our captivity to sin and Satan and to save us in time and after time. We had been made captives through the senses of the body, and we were to be ransomed with the help of the senses of His body. We might have been set free in many ways, but it seemed fitting to God's great wisdom to set us free by allowing His Son to take a body like ours

HOLY HOUR IN GETHSEMANE

and so atone for us in the likeness of nature.

*The senses of Christ were kindly
used in life*

The time was near at hand for the sacrifice of Christ's body. Our Saviour in the shadow of His approaching death began to feel the weight of His human nature. His senses had each and all their pleasure of living and their love of life. The eye rejoiced in seeing and the ear in hearing and both were oppressed with heaviness at the prospect of being stilled in death with far greater heaviness than you and I should feel. Christ felt the oppression of every sense in His agony. His senses were more delicate than ours, at least in their exercise, if in no other way. What were the glances that came from His eyes! They lit up with love for Mary, His mother, and for Joseph and for many another. They softened with pity for the sick and suffering. They

looked with infinite longing upon sinners. They melted into tears for the dead and the doomed.

*The senses of Christ were tormented
at His death*

What were the sights which in Gethsemane He foresaw about to be set before Him! Fain would He close His heavy, feverish eyelids and shut out the frenzied mob, the cruel soldiers, and their hating and hateful leaders. Blood was now upon Him, the first tricklings of what would soon be streams; darkness now surrounded Him, a picture of the blackness that was to cover all the earth. It is no wonder that the eyes of Christ were heavy unto death. As with eyes, so too was it with ear and tongue and touch of every limb. The voices of love and the songs of praise were drowned in cries of hate and in harsh, discordant insults. The bitter gall and still more bitter ingratitude already were poisoning the palate, remi-

HOLY HOUR IN GETHSEMANE

niscent of Cana and the multiplied bread. Every limb and its every part tingled with the apprehension of torture. He was to be touched, not as He had touched, in tenderness, in pity, in healing full of love; but He was to be touched in cruelty, in crushing harshness, in deadly rending and tearing.

*Save me from the deception of the
senses*

Body of Christ, save me. By that heaviness of your senses, save me from the weight of mine. Ransom me from the present captivity which would bring on my future enslavement. "Now, now," my senses cry to me; "gratify us now. Heaven is far off and there will be time enough for it hereafter. Let us look and hear and touch and taste now." Body of Christ, save me from that deception. By the visions and sounds, the rough feelings and bitter savors which tortured your senses, strengthen me to rise superior to this

AN HOUR FOR HOLINESS

enslaving and blinding clamor of sense
and so ensure for me my salvation.
Body of Christ, save me.

DIRECTOR: Jesus, like to us in the
senses of the body,

ADORERS: *Have mercy on us!*

DIRECTOR: Jesus, most merciful in the
use of the senses,

ADORERS: *Have mercy on us!*

DIRECTOR: Jesus, ungratefully tortured
in all the senses,

ADORERS: *Have mercy on us!*

DIRECTOR: Jesus, most holy always in
every sense,

ADORERS: *Have mercy on us!*

PRAYER

HEAR US, *Jesus, in thy Blessed
Sacrament where thy holy body
lives for us hidden to our view, and as thy
most kind senses blessed all during thy life
and suffered lovingly for all in thy death,
so may thy charity still keep us ever
grateful and sinless unto life everlasting,
through the help of thy grace. AMEN.*

THE IMAGINATION AND ITS FASCINATIONS

*The imagination of Christ suffers
for us*

THE external senses of Christ were heavy in His Agony, but the internal sense of the imagination, where all the images of the past are stored away and combined into new shapes, that bodily imagination, was still more heavy. The imagination in us exaggerates; it deceives by seeming terrors and seeming delights. Out of trifles it evolves monsters for us. Indeed it was by the imagination more than by the external senses that Christ's body was weighed to the earth in Gethsemane. The imagination of Christ was human like ours and it was permitted by Him to present to His mind its spectres. Christ was not deceived, as we often are, but

AN HOUR FOR HOLINESS

His imagination made all evil startlingly vivid for Him.

Man's imagination exaggerates

The rich young man whom Jesus had looked upon with love and called to a life of poverty shrank from the appalling prospect which his imagination conjured up before him. He had great possessions and he contemplated with horror a life made black by the loss of all his wealth. The Jewish people and especially their leaders set their hearts upon a temporal kingdom where they were to occupy high thrones above all their fellow men. That exaggerated picture of their imagination made the Jewish priests proud of their own excellence and filled the apostles and disciples with long discontent.

Man's imagination deceives and disappoints him

How alluring the pictures of the imagination become because of the exagger-

HOLY HOUR IN GETHSEMANE

ated pleasures depicted by it! How terrifying the spectacles presented by the imagination to timid, cowardly human nature! The imagination will entice a Magdalen to a life of shame and a Judas to a plan of revenge, and then leave both in disappointment when the colors have faded away and the fire has died to ashes. The imagination, if it could, would terrify the courage of virtue by intensifying the bitterness of humiliation and the dreariness of self-denial and the gloom that it depicts as enwrapping all the ways of good.

*The imagination of Christ saves from
deception and despair*

But you, my Saviour, by allowing your imagination to depict for you in blackest colors the horror of the Passion have opposed and conquered the fascination and the discouragement of our imagination. You have helped to ensure my safety by the suffering in your bodily imagination. Save then my

AN HOUR FOR HOLINESS

imagination from deception; save it from enticement, save it from despair. Body of Christ, save me.

DIRECTOR: From the evils of our imagination,

ADORERS: *Deliver us, O Lord.*

DIRECTOR: From the exaggerations of the imagination,

ADORERS: *Deliver us, O Lord.*

DIRECTOR: From the deceptions of the imagination,

ADORERS: *Deliver us, O Lord.*

DIRECTOR: By the powers of thy suffering body,

ADORERS: *Deliver us, O Lord.*

PRAYER

JESUS, whose inward eye foresaw in thy Agony the dread torments of thy Passion, bless us, when lifted on high in the Benediction of thy Holy Sacrament, that we may not be deceived by the spectre of evil but be drawn ever to virtue by the visions of good, through the help of thy grace. AMEN.

THE PASSIONS AND THEIR PERVERSION

*The body of Christ is ransom from
our passions*

THE senses and the imagination are purveyors to the passions, which are implanted in the body by the maker and intended for the good of man's body and of all mankind. The passions are deeply rooted in the human body; they are buried in its flesh, enmeshed in its muscles and nerves and bathed and warmed by its blood. In fallen man the passions are rebellious subjects; they are encaged animals restlessly pacing to and fro and gnawing at their prison bars. In the body of Jesus the passions were subject to reason, but when He entered into His Agony and was stained and burdened with our iniquities, His

AN HOUR FOR HOLINESS

sacred body felt, no doubt, as much as could be without personal guilt, the burden of the passions and made atonement for their excesses in us.

*Perverted passions produce vice,
instead of virtue*

The body needs the passions, but, alas, they may be too easily perverted. What are the seven capital vices, the seven deadly sins, as they are called, — what are they but the poisoned wells of passion? Those springs of perverted nature needed purification. The body must be preserved, not destroyed by its passions. Sloth must change to self-supporting energy; intemperance in food or drink, to health and strength; unchasteness to the sacred marriage ties of father and mother; pride to honorable self-respect; envy to unselfish love; avarice to necessary wealth; anger to courageous patience and meekness. An immense chasm yawns between the right and wrong use of the

HOLY HOUR IN GETHSEMANE

passions, and it was in His Agony Christ bridged for us that dread chasm.

*Christ's body atones for the deadly
sins*

Christ met every deadly sin with all its hideous streams in the past and all its black tides through future years and made the soiled and turbid currents crystal and shining in the sunshine of His grace. Christ in His Passion felt the sting of the deadly sins and won for us solace and healing. His thirst and hunger, His poverty and humiliation, the shameful treatment of His pure body, His generous, full-hearted charity, His uncomplaining meekness and patience, these were the remedies for passions; these were the torments of His body.

Christ's body saves from evil passions

Body of Christ, save me from my passions; and make them my food and life, not my poison and death. Body

AN HOUR FOR HOLINESS

of Christ, by the power with which you atoned for the deadly sins of mankind, by the virtues of your Passion which furnished the antidote for the capital vices which enfeeble mankind, remove these diseases from my body and so ensure my safety. Body of Christ, save me.

DIRECTOR: That our passions be subject to reason,

ADORERS: *We beseech thee to hear us.*

DIRECTOR: That our passions lead us not into vices,

ADORERS: *We beseech thee to hear us.*

DIRECTOR: That the sufferings of Christ's body be our strength,

ADORERS: *We beseech thee to hear us.*

HOLY HOUR IN GETHSEMANE

PRAYER

ANGUISHED Saviour of souls, whose pure body was attacked by man's deadly sins, grant to us, who at the altar partake of thy holy and sanctifying body, that the passions of our flesh and blood may never be perverted to our ruin, but rather may aid to our salvation, through the help of thy grace. AMEN.

HYMN

AN HOUR FOR HOLINESS

Third Quarter

ENKINDLING OF THE SOUL

- I. Christ's Blood — Wine**
- II. Christ's Blood — Warmth**
- III. Christ's Blood — Enthusiasm**



ENKINDLING OF THE SOUL

Sanguis Christi inebria me
Blood of Christ, be my fiery wine

CHRIST'S BLOOD — WINE

The blood of Christ is wine

WHY is thy apparel red," asks Isaias, "and thy garments like theirs that tread the wine-press?" And the answer comes back in words which have been put by the Church upon the lips of our Saviour. "I have trodden the wine-press alone." Christ, Our Lord, in His Agony was trampling upon the grapes of His vineyard and crushing out in unstinted streams a most precious wine. His soul acted as the wine-press driven down by the irresistible power of His will; His body was made the vintage, and from a thousand jets of anguish spurts forth

HOLY HOUR IN GETHSEMANE

His blood, the most precious wine, which the steward kept to the last. This is the wine of which the psalmist speaks: "My chalice which inebriates me, how goodly it is!" This is the wine to which Isaias alludes: "They shall be inebriated with the plenty of thy house and thou shalt make them drink of the torrent of pleasure. For with thee is the fountain of life." Of this wine Jeremias makes mention: "I have inebriated the weary soul and have filled every hungry soul."

The blood of Christ is saving wine

The prophets spoke in figures but we have the reality. The souls of all mankind were left stricken down by sin as the man to whom the good Samaritan came, and they were to die forever. Then the Saviour poured into their wounds the wine of His blood and put that goodly chalice to their lips. Then they were refreshed and came back to life. That wine saved

AN HOUR FOR HOLINESS

us in its first pressing when shed all the way from Gethsemane to Calvary and now saves us daily in the Blessed Sacrament.

*The blood of Christ is strengthening
wine*

That wine brings its saving and healing strength to us in every sacrament. Our good Samaritan never leaves us, and the purple of that wine is never dry in our wounds. When we dip our hands in the holy water font at the church door, we touch ourselves with Christ's blood, which is the source of grace in every sacramental. When we move our lips in prayer and bring down the help of God, our lips are fruitful because they have been wet with the wine of Calvary. When we leave the confessional, we have applied to our souls the blood of the Paschal Lamb and have escaped the angel of death. The blood of Christ is truly our fiery wine, and we should be filled

HOLY HOUR IN GETHSEMANE

with it, each and every one of us.
Blood of Christ, with thy grace inebriate me.

DIRECTOR: Jesus, treading the wine-press alone,

ADORERS: *Have mercy on us!*

DIRECTOR: Jesus, saving souls by the wine of thy blood,

ADORERS: *Have mercy on us!*

DIRECTOR: Jesus, making thy blood a source of grace,

ADORERS: *Have mercy on us!*

PRAYER

JESUS, *who in thy Agony wast bruised and crushed for us, as the grapes are in the wine-press, and whose veins poured forth thy blood in copious and saving streams, continue still, we beg of thee, to shed upon our altars the blood of sacrifice and bring to our souls through every channel of salvation thy helpful and preserving grace. AMEN.*

CHRIST'S BLOOD — WARMTH

Christ's blood is warmth of our heart

THE wine of Gethsemane should set the soul on fire. It is warm and warming blood. When our bodies glow with the putting forth of earnest energy, then the beads of sweat stand out on face and hand. What, therefore, was the heat and effort which wet our Saviour with the sweat of His own blood? It was the struggle between love and death. The unbounded fire of Christ's love for us grappled with the horrors of the Passion, and the ardent vigor of the combat drenched Him in His own blood. The wine of Christ's Agony should kindle within us the fever of love, — such a fever as fills the home, sending the father forth to toil, inspiring the children to sacrifices, melting the mother to tenderness

HOLY HOUR IN GETHSEMANE

and drawing all hearts within its enveloping flames. It is love which sends the blood rushing through the veins and it is love makes the red stream strain its channels as if they were to burst. The blood of Christ will be wine in us, if the sight of His blood set us on fire with love for Him.

Christ's blood gives us kinship of soul

Drop into my heart but a spark of the conflagration which raged in your blood. Give to me some of that affection which burned and throbbed in you. Mother and father and children love one another ardently because the same blood flows in their veins, but your blood, my Saviour, flows into my very soul, saving it. Intense then should the fire burn with me; higher should its flames ascend than in any earthly love. Blood of Christ, be my fiery wine. Blood of Christ, make me aflame with love of you.

AN HOUR FOR HOLINESS

Christ's blood is warmed in Christ's Heart

The wines of earth are more or less ardent, depending upon the fields where their grapes grew. If the climate is cold and sunless, the wine will be dry and harsh; if the grapes are bathed and warmed by constant sunshine in southern lands, then they produce sweet warm wine. From what source came the wine of Gethsemane? What was its mellowing sun? The blood which we pray to be wine to us came from the loving Heart of Christ. The blazing warmth of infinite love filled full that red vintage with the strength and sweetness of divinity. If the blood of Christ is to warm us, we must bring our hearts close to His Heart. Bring my heart beneath the powerful rays of your Heart that I may store away within me some of the strength of your divine love. Blood of Christ, be my fiery wine of love

HOLY HOUR IN GETHSEMANE

and with ardor inebriate me sweetly
and potently.

DIRECTOR: From indifference and
weakness,

ADORERS: *Deliver us, O Lord!*

DIRECTOR: From a lack of ardent love,

ADORERS: *Deliver us, O Lord!*

DIRECTOR: From a cold and timid
heart,

ADORERS: *Deliver us, O Lord!*

DIRECTOR: By the blood of thy Heart,

ADORERS: *Deliver us, O Lord!*

PRAYER

BURNING source of infinite love,
most generous Heart of Jesus, draw
us all to thy altar-rail in Communion
that in this careless and sinful world our
hearts may have enkindled in them an
intense and divine ardor, through the
help of thy grace. AMEN.

CHRIST'S BLOOD — ENTHUSIASM

*The blood of Christ awakens from
lethargy*

THE wine of Gethsemane should heal our wounds and fill our veins and warm us with love, but it should not cease there its good work. Pray that the blood of Christ shed in His Passion, all the way from the Garden of Olives to the bleak hill of Crucifixion, may give us courage and enthusiasm and may overmaster us, consecrating us entirely to Him and His service. Custom and familiarity have dulled for us the torments of Christ's Passion. We have read of His sufferings so often, we have heard them described so many times, that we have grown cold and unresponsive. But on occasions like this when we gather before the Blessed Sacrament and make a special effort

HOLY HOUR IN GETHSEMANE

to live over again the Agony of the Saviour, we need some of the molten energy of a lava stream to break through the hard and frigid crust of indifference. Such volcanic fire and impetuosity should come from the shedding of Our Saviour's blood. A mother forgets her weakness and timidity if she beholds her bleeding child. A father flames into blind rage if his home is laid waste and his loved ones cut down. A whole nation will thrill at the killing of even one citizen. But we are unmoved at the dreadful carnage that visited Jesus in His Passion. Custom, however, had not laid its cold, deadening hand upon His Heart. No pain, no single sorrow had a dulled edge as it cut its way through His sensitiveness into His life. Blood of Christ, awaken me, quicken me with new life and with keen sympathy. Blood of Christ, fill my veins with thy ardor.

*The blood of Christ filled Him with
enthusiasm*

Enthusiasm is a characteristic of the world's heroes: enthusiasm possessed Christ our Lord when He began and when He finished His journey towards death. His enthusiasm dominated Him and swept away all obstacles from His determined path, but it did not disturb or bewilder Him. His soul was enthusiastic, but He possessed it in patience. His blood surged through His veins, ardent, eager, triumphant, as resolutely but calmly, enthusiastically but with self-possession, He ran the gauntlet of His enemies through the streets of Jerusalem and up the hill upon which He was to die. It was not the enthusiasm of a mountain brook but rather the steady onward sweep of a great river or rather the irresistible advance of an ocean tide.

HOLY HOUR IN GETHSEMANE

*The blood of Christ should fill us with
enthusiasm*

How little enthusiasm we manifest! Jesus is wrung with torture from head to foot, and we do not wince. Jesus struggles onward with the Cross we have put upon His shoulders, and we do not even toss restlessly in our profound sleep. Jesus is mantled with the red vesture of His blood, a garment He has put on for us, and we will not so much as permit our cheeks to be tinged with a blush of shame. Alas, there is none of the enthusiasm of Christ in us. The wine of His blood does not run riotously in our cold veins. Blood of Christ, fill me with enthusiasm! Blood of Christ, inflame me with overmastering love!

DIRECTOR: That our hearts be filled
with sympathy for Jesus,

ADORERS: *We beseech thee to hear
us.*

AN HOUR FOR HOLINESS

DIRECTOR: That our hearts be warm
with the devotion of Jesus,

ADORERS: *We beseech thee to hear
us.*

DIRECTOR: That our hearts be fired
with the enthusiasm of Jesus,

ADORERS: *We beseech thee to hear
us.*

PRAYER

JESUS, *whose blood throbbed eagerly
with love of us, whose ardor was not
chilled by torment or death, send forth
from thy Tabernacle to thy sluggish and
cold-hearted followers the fire of energy
and enthusiasm, that we grow not faint
but press on faithful to the end, through
the help of thy grace. AMEN.*

AN HOUR FOR HOLINESS

Fourth Quarter

TANTUM ERGO AND BENEDICTION

or

ROSARY (*Sorrowful Mysteries*)

or

LITANIES (*q. v.*)

AN HOUR FOR PERFECTION AND STRENGTH

First Quarter

A PETITION FOR PURITY OF SOUL

- I. The Symbol of Baptism**
- II. The Antidote for Concupiscence**
- III. The Source of Unselfishness**



A PETITION FOR PURITY OF SOUL

Aqua lateris Christi, lava me
*Rill of Christ's side, cleanse the taint
of me*

THE SYMBOL OF BAPTISM

*The water from Christ's side is a
symbol of baptism*

AFTER the blood had poured from the head and body and from every member of Christ, after His Heart had been pierced so that even that rich source of His saving blood might not withhold any of its treasures, after all that, following the point of the Centurion's spear came rushing out the water from Christ's side. Blood and water from the Heart of Christ, they represent, as the Fathers of the Church have taught, the two great sacraments of the Church, Baptism

HOLY HOUR IN GETHSEMANE

and Holy Eucharist; Baptism by which we are born into the Church, Holy Eucharist by which we are kept alive in the Church. As God opened the side of Adam to create his bride, Eve, so from the open side of Christ issued His bride, the Church, because Baptism and Holy Eucharist are two chief sacraments of the Church, the one a necessary condition for entering the Church, the other a necessary condition for life in the Church.

Christ's baptism cleanses us of sin

Baptism is the fruitful rill, springing from Christ's Heart and making its way through the centuries, cleansing and purifying the souls of men. Wider and wider has spread that stream, embracing in its crystal currents larger and larger numbers as time went on. That stream met us at our entrance into life. It laved us in its living waters. It washed away our inherited stain of sin. It restored to our souls

HOOR FOR PERFECTION AND STRENGTH

the beauty and likeness of God. When, therefore, the vision of sin and its hideous presence terrified Christ our Lord in His Agony, He beheld too the great flood of Baptism which took its source from His wounded side and traced its onward journey, ever removing the soil of sin and ever bringing to birth new children to His Church and presenting to His Father new heirs for His Kingdom.

Christ's baptism should reach all souls

We are grateful for our Baptism. We will be zealous that all souls receive the Baptism of Christ. We will by our prayers and good example bring many to Christ's Church and thus become god-parents of countless souls. We will lift them up to the baptismal fount of the Cross and, as they cannot speak, we will speak for them, and as we intercede for them in prayer and good work, in each and every one of their persons and for them, we will

HOLY HOUR IN GETHSEMANE

cry, "Take away from me the sin of Adam, make me a member of your Church and a child of God. Rill of Christ's side, cleanse the taint of me."

DIRECTOR: Jesus, typifying baptism by the water from thy side,

ADORERS: *Have mercy on us!*

DIRECTOR: Jesus, removing from our souls original sin,

ADORERS: *Have mercy on us!*

DIRECTOR: Jesus, suffering and dying for all mankind,

ADORERS: *Have mercy on us!*

PRAYER

JESUS from whose pierced Heart flowed forth blood and water, types of thy sacraments of Baptism and Holy Eucharist, grant to us and all weak and sinful children of Adam that we be made pure by the saving waters of Baptism and be kept ever pure by the heavenly food of the altar, through the help of thy grace. AMEN.

THE ANTIDOTE FOR CONCUPISCENCE

*The water of Christ's side cleanses
actual sin*

UNHAPPILY the cleansing of Baptism is not enough. The taint of actual sin comes upon the soul when its body grows to maturity, when its eyes open to the view of life, when its mind ranges over the excellent things in the world. Body, eye, and mind are all so many ways by which the soul is once more stained and needs another cleansing beside that of Baptism. "All that is in the world," says St. John, "is the concupiscence of the flesh and the concupiscence of the eyes and the pride of life." Into that concupiscence may the cooling water of Christ's side find entrance to still the flames and wash away the blackness that often take their rise from evil inclination!

HOLY HOUR IN GETHSEMANE

It cools the concupiscence of the flesh

The concupiscence of the flesh embraces hunger and thirst and all desires by which the body of man and the race of man is kept alive. It was God's wish that these appetites should be under control of the reason, but sin entered the soul, concupiscence rebelled, and now the bodies of men are the battle-fields of warring passions. Gluttony, intemperance and lust wound and kill the soul. These passions must be dipped in the cooling and cleansing water which flows from Christ's side.

It washes away the concupiscence of the eyes

The concupiscence of the eyes is a nobler attraction than the concupiscence of the flesh, yet through the eyes, the windows of the soul, floats in the dust of sin, settling down upon the soul and covering it with degrad-

HOUR FOR PERFECTION AND STRENGTH

ing stains. How fascinating and alluring is the spectacle which is spread before our eyes! It is not strange that wealth should make the world captive when the eyes behold the vast estates, the palatial houses, the countless luxuries which wealth furnishes. It is not strange that the taint of greed, of dishonesty, of commercial rivalry, yes, of actual warfare of one nation with another, should all come from the concupiscence of the eyes. The water of Christ's side has work to do to wash away that impurity.

It cleanses the taint of pride

Finally the pride of life, the honors of men, a place in society, a position above others, high offices in some organization or in the state, uncontrolled ambitions, with what jealousies and quarrels and slanders and deceitful living and even bloodshed, have not these manifestations of the pride of life filled the world and tainted man-

HOLY HOUR IN GETHSEMANE

kind? Water of Christ's side, cleanse the world of that taint of pride.

Jesus in life and in death conquers concupiscence

When Jesus in His Agony saw the sinful souls of men before Him, He beheld the concupiscence of the flesh, the concupiscence of the eyes, and the pride of life, all three sources of evil, pouring forth their polluting streams and blackening His dear children with the corruption of sin. In His temptation He strove with those three tendencies and conquered them, spurning the tempter's offer of food, the glories of the world, and finally ambition, as He stood upon the pinnacle of the temple. Now in His Agony He saw the same three unholy desires overwhelming the children of men. He willed then to have His side laid open and a new healing fountain disclosed to us. The water of Christ's side is cool, is pure, is penetrating. It came

HOOR FOR PERFECTION AND STRENGTH

from the depths of His Heart; it will find its way into the depths of our hearts and purify the poisoned wells of our life, controlling and purifying every desire of ours. Water of Christ's side, cleanse the taint of me!

DIRECTOR: From the concupiscence of the flesh,

ADORERS: *Deliver us, O Lord!*

DIRECTOR: From the concupiscence of the eyes,

ADORERS: *Deliver us, O Lord!*

DIRECTOR: From the pride of life,

ADORERS: *Deliver us, O Lord!*

DIRECTOR: By the pure, cooling water of thy side,

ADORERS: *Deliver us, O Lord!*

HOLY HOUR IN GETHSEMANE

PRAYER

THE *concupiscence of the flesh and the concupiscence of the eyes and the pride of life, these, dear Lord and Redeemer, beset us perilously on every side, and we call upon thee who art now before us in the sacrament of thy love, to remove them and all other incentives to sin far from our souls through the virtue of the water which flowed from thy wounded Heart. AMEN.*

THE SOURCE OF UNSELFISHNESS

The water of Christ's side is the consummation of the Passion

THE water of Christ's side is indeed a symbol of Baptism; it is a purifying and refreshing tide removing the stain of sin, but it is more; it represents the end and complete consummation of Christ's Passion. One after another Jesus gave up all the good things of life, companions and disciples and friends; one after another He let Himself be robbed of what is precious to all men, His beauty, His life, His reputation; one after another everything He loved went from Him because through love of us He relinquished them. His mother was bequeathed to another; His Father seemed to abandon Him. The blood that in His Agony was shed in beads of sweat

HOLY HOUR IN GETHSEMANE

had afterwards gushed forth from gaping wounds, from torn flesh, from every member until finally that river of many branches, through all its mouths, by all its channels, and out of its well-spring and last source, from head and foot and heart, emptied its saving currents and drained dry every drop of its precious contents.

It is the last gift of Christ

What more was left? What else was there to give? Wonderful, loving generosity of Christ! He permitted the centurion's spear to strike in deeper and reveal to us another treasure still, a rill of water, last gift of the dead Saviour and measure of His measureless generosity because that gift showed there was no more to give. My loving Saviour, thinking of your unselfish goodness and witnessing the lavish extravagance of your love, how black and how forbidding my selfishness appears! Water of Christ's side, wash

HOOR FOR PERFECTION AND STRENGTH

away my stinginess; cleanse that taint of me.

It cleanses the taint of selfishness

Sin is self-seeking and the worst kind of selfishness. It is mean and deceitful selfishness when it is not open and avowed selfishness. Sin will endeavor to parade under various disguises. Patriotism cloaks ambition; friendship is a decoy for unholy passion; touchy self-respect masks the pettiness of pride; even our gratitude is often assumed and most of our gifts, bearing the label, "With the compliments of," have another label beneath reading, "Quick returns and large profits." Here is work for the generous rill that springs from the side of Christ; to cleanse away the taint of selfishness, to remove the sham and pretenses, to wipe off the rouge and attain to realities. Rill of Christ's side, flow into the sight of my soul, and wash away all that obscures my vision; show me my

HOLY HOUR IN GETHSEMANE

sin and selfishness and then, rill of Christ's side, cleanse that taint of me.

DIRECTOR: That we may learn self-sacrifice,

ADORERS: *We beseech thee to hear us!*

DIRECTOR: That we may imitate thy generosity,

ADORERS: *We beseech thee to hear us!*

DIRECTOR: That the water of thy side wash away all selfishness,

ADORERS: *We beseech thee to hear us!*

PRAYER

JESUS, bountiful giver of all good gifts, forget not the lavish generosity by which thy Heart was for our sake utterly drained of all its precious contents, and taking pity upon us, thy cold and selfish followers, and having fed us with thy body and blood, warm our hearts with a generous spirit of self-sacrifice through the help of thy grace. AMEN.

HYMN

AN HOUR FOR PERFECTION AND STRENGTH

Second Quarter

COURAGE OF SOUL

- I. The Comforting Angel**
- II. The Solace of Martyrs**
- III. The Strength in Trials**



COURAGE OF SOUL

Passio Christi, conforta me
*Passion of Christ, give me heart
from thee*

THE COMFORTING ANGEL

*The whole Passion is now our
strength*

SO far in all the petitions of this prayer, we have taken the Passion of our Saviour in parts; in this petition we beg strength from the Passion in its entirety. The separate beams of light that streamed from the Cross are now focused into one warmth and brightness. Jesus is called the Sun of Justice. He is the Orient from on high, whose dawning brought us hope and whose setting brought us salvation. That Sun of Justice hung against

HOLY HOUR IN GETHSEMANE

the sky and indeed had a blood-red setting behind the dark clouds of death. From soul and body, from the blood and water of His wounds, came rays to us to sanctify and save, to invigorate and purify. The various rays now merge into one, and we beg the whole Passion to shed upon us its united heat and light. We would bathe in the ruddy and healthful splendor of the Sun of Justice. We need that light to illumine and encourage us; we need its warmth to strengthen us. Thinking of what we have asked in this prayer, realizing the holiness, the salvation, the ardent enthusiasm and the perfect purity, which we have ventured to demand of Jesus by virtue of each part of Him, we might easily lose heart. That is why we want now the whole Passion to enfold and sustain us. Passion of Christ, give me heart from thee.

*Christ had in His Passion a comforting
angel*

There was an angel in the background when Christ, our Lord suffered His agony. Was it His guardian-angel, one of those who came and ministered to Him after His long fast and fearful temptations in the desert? There is a likeness between the action of the angel of Temptation and the angel of the Agony. Both are strengthening and comforting angels. They do not come before the conflict to avert it; they come after, to reward the one who has carried the conflict through to the end. Both came where there was a struggle with sin. Both are ever in the background and do not depart until they have given heart to the one they protect. Then if they do go, it is only for a time. The Angel of the Temptation left Jesus for a time. It was he, no doubt, who returned at the Agony; and the Angel of the Agony,

HOLY HOUR IN GETHSEMANE

we may believe, was one of those that returned at the Resurrection.

The Passion of Christ is our comforting angel

Christ had His Angels to minister to Him and give Him Heart, but He Himself is our comforting angel. We need Him to be the angel of the Temptation and the white-robed angel of the Resurrection, but we need Him perhaps most of all when His vesture is dyed with His blood. "Not yet," cries St. Paul, "have you resisted unto blood." Maybe we have and, if we have done so courageously, it is because our red-robed Angel of Agony, Christ in His Passion, has been at our side, not keeping the struggle away from us but upholding us in it, not dashing the chalice from our lips but steeling our hands to lift it and hearts to drain it. Passion of Christ, give me heart from thee. Let me feel, Angel of my Agony, that you are in

HOOR FOR PERFECTION AND STRENGTH

the shadows about me, that your hands hang in benediction above me, that your thrilling, heartening touch is never far from me, that it is you and not the hideous spectres of my cowardice which people the gloom in which I lie. Passion of Christ, give me heart from thee.

DIRECTOR: Jesus, Sun of Justice,

ADORERS: *Have mercy on us!*

DIRECTOR: Jesus, comforted by angels,

ADORERS: *Have mercy on us!*

DIRECTOR: Jesus, going courageously to die,

ADORERS: *Have mercy on us!*

DIRECTOR: Jesus, rising gloriously from the tomb,

ADORERS: *Have mercy on us!*

HOLY HOUR IN GETHSEMANE

PRAYER

REGARD, *O Strong Son of God, our weak and timid hearts, and, as thy angels came to strengthen thee after thy temptation and thy agony, so may they come now to us in prayer before thy Blessed Sacrament and send us forth to the conflicts of life, full of courage and fortitude, through the help of thy grace.*
AMEN.

THE SOLACE OF MARTYRS

*The Passion is the strength of the
Church*

THE Passion of Christ has been always the strength of the Church and of all her children. A great writer, watching a beautiful sunset, expressed a fervent wish that the day might be "immortal in its dying." Such a sunset was that upon Calvary, immortal in its dying. We still see, as many and many before us have seen, the blood-red heavens above the hill where Christ is dying. The martyrs are those children of the Church who have had most heart, and it is they who have fixed their gaze most steadfastly upon Calvary. How often during the hours of their passion did this most necessary petition come from their hearts, Passion of Christ, give me heart from thee!

The Passion prepared the martyrs

As Christ foresaw His sufferings, so did the martyrs foresee theirs. They had father or mother or relative or friends who before them had gone to face torture, and they knew what was coming to them. Where did their strength and courage come from? From Christ in His Agony. The martyrs crept near to Him. They were not overcome with the heaviness of sleep. They were kept keenly awake under the sharp edge of their fears. So they fell on their knees beside their agonizing Saviour. They watched Him; they touched their lips to the hem of His garments. What is this that wets their lips? What is that fire which lifts the lead from their hearts? They touched the hem of His garments and virtue went out from Him. They prayed, "Passion of Christ, give me heart from thee!" and when answered, they arose and went forth to meet their persecutors.

*The Passion upheld the martyrs in
suffering*

The pains of the martyrs after that prayer were not less keen, but they themselves were more courageous. They quivered beneath the lash; they winced at the stings of the thorns; they were crushed to earth by their crosses, but they did not cry out in anger or recrimination or despair. They were reënacting the Passion of Christ, and however sharp and agonizing was their torture, they would never raise their voices in complaint. He was silent, and they would be silent because His Passion had put heart into them. Passion of Christ, I am a coward and a weakling. I rebel and protest clamorously. Passion of Christ, give me heart from thee.

HOLY HOUR IN GETHSEMANE

The Passion gave heart to the martyrs dying

Finally, in the awful hour of their death, the martyrs looked to the Passion for courage and strength. In whatever form death came to them, they beheld their suffering Saviour. His silence was a veil about their ears; His blood swept like a mist before their eyes; His resolute strength enveloped them as with armor and they were brave to the end. The instrument of death which sought their heart had been already buried in His Heart, their crosses stood beside His Cross, and as the shadows of the tomb closed in upon them, they heard His voice say, "This day thou shalt be with me in paradise." Passion of Christ, giving brave hearts to all the martyrs, give me heart from thee.

HOUR FOR PERFECTION AND STRENGTH

DIRECTOR: From weakness in persecution,

ADORERS: *Deliver us, O Lord!*

DIRECTOR: From impatience under pain,

ADORERS: *Deliver us, O Lord!*

DIRECTOR: From despair in death,

ADORERS: *Deliver us, O Lord!*

DIRECTOR: By thy Agony and Passion,

ADORERS: *Deliver us, O Lord!*

PRAYER

COME, *Jesus, Manna of heaven,*
come from thy altar home to us
thy feeble children who are persecuted
and endure pain, and as thy martyrs
found strength in thy divine food, so
may thy sacred body be for us in every
sorrow a strong and enheartening sup-
port, through the power of thy grace.
AMEN.

THE STRENGTH IN TRIALS

*The Passion gives heart in little
trials*

WE have our agonies; we have our crucifixions. They are little or nothing when compared with the Agony and Crucifixion of Christ, but they are gigantic and fearful when compared with our pitiable weakness. We have no heart to face one minute of agony, much less one hour of it. We chafe at the little things which vex us in our homes. A scornful laugh falls upon our tender feelings with the sting of a scourge. Forgetfulness or lack of attention or trivial accidents are so many thorns piercing us on all sides. We are denied some show of affection and our hearts are pierced to the core. How insignificant, how petty all this is when set side by side with the Passion

HOOR FOR PERFECTION AND STRENGTH

of Christ! But alas for us, we do not look to Christ in His Agony or to Jesus upon His Cross. We are too much engaged in counting our grievances, in fondling our little selfishness. We are weaklings and we need the strength of the Passion. Passion of Christ, give me heart from thee.

*The Passion gives heart in great
trials*

Yet not all of our trials are trivial ones. Sickness comes upon us and sorrow fills our days. Our best efforts end in disappointment. We struggle and keep on struggling and yet we fail. Are we to become helpless invalids? Are we to see no light breaking in upon our gloom? Are we always to be defeated and never to enjoy the sweets of victory? Surely, there is no such unhappy prospect before us. But as we stumble and fall beneath our burdens, we fear that some day we shall not rise again. A steep hillside

HOLY HOUR IN GETHSEMANE

looms before us and, look, upon its slopes there are the prints of One who has struggled up that rugged steep. And is not that a stain of blood we make out? Assuredly we need a strong, sustaining hand in these sad trials, and we find it in Him who has gone before us and Whose footsteps we are following. Passion of Christ, give me heart from thee.

DIRECTOR: That thy Agony may help us in our agonies,

ADORERS: *We beseech thee to hear us!*

DIRECTOR: That thy suffering be a support in our sufferings,

ADORERS: *We beseech thee to hear us!*

DIRECTOR: That thy death may comfort us in our death,

ADORERS: *We beseech thee to hear us!*

HOOR FOR PERFECTION AND STRENGTH

PRAYER

JESUS, *our crucified leader, who hast for us unflinchingly traveled the painful way of the Cross, and who now hast made our altars thy hospitable home, welcome us with sustaining love when we come to visit thee here and share with us the courage of thy Heart, that we may bear our cross willingly and mount bravely to our crucifixion, through the help of thy grace. AMEN.*

HYMN



**AN HOUR FOR PERFECTION
AND STRENGTH**

Third Quarter

**SINCERE AND HOPEFUL
PRAYER**

- I. Reliance upon the Cross**
- II. Confidence in the Saviour**
- III. Trust in the Goodness of Jesus**



SINCERE AND HOPEFUL PRAYER

O bone Jesu, exaudi me
*Good Jesus, harken and heed my
prayer*

RELIANCE UPON THE CROSS

In all our petitions we are sincere

HARKEN and heed my prayer.”
We have gone halfway through this prayer and after asking for so many favors, we grow insistent that our petitions be answered. We are sincere; we want what we ask for. Listen to me and give me what I seek; that is each one’s earnest and heartfelt cry to Jesus in His Agony and Passion. It is well we should pause at times and note our own words and reflect upon our intentions, weighing and

HOLY HOUR IN GETHSEMANE

testing to determine whether we really mean what we say. Prayers may grow automatic. We may ask for sanctity, for salvation, for zeal, and for purity and for strength, without fully intending what our prayers signify. To avoid such self-deception, we pause now in these petitions, and facing our souls, we recall what we sought from Christ and say to Him out of our entire heart: "Harken and heed my prayer."

*In our petitions we have come to
Christ's Cross*

Our Saviour said, "If I be lifted up from the earth, I will draw all things to myself." What else have we been asking for in this prayer except the perfect fulfillment of the words of our Saviour. And now we are sure that we desire that all we have and are should be drawn to Christ, Who is lifted up before us. Draw our souls to your soul by making them holy;

HOOR FOR PERFECTION AND STRENGTH

draw our bodies to your body by rendering them fit companions for our souls and ready for the salvation you have won; draw our blood near to your blood that it may grow warm and take fire with the enthusiastic ardor of the Passion; draw everything, members and faculties, words and thought, feeling and will, within the shadow of the Cross.

The Cross of Christ is a magnet

To the Cross we have brought our sins that they may be forgiven; we have brought our sorrows that they may be comforted; we have brought our wounds that they may be healed; we have brought our weaknesses that we may be made strong; we have brought our virtues to have them intensified and set on fire. The infinite attractiveness of the Passion exercises its magnetic force upon us, and we earnestly desire that it should. That is why we wish to be drawn wholly to

HOLY HOUR IN GETHSEMANE

the Cross and why we cry so earnestly
“Harken and heed my prayer.”

DIRECTOR: Jesus, searcher of hearts,

ADORERS: *Have mercy on us!*

DIRECTOR: Jesus, lifted on the Cross,

ADORERS: *Have mercy on us!*

DIRECTOR: Jesus, magnet of all souls,

ADORERS: *Have mercy on us!*

PRAYER

DIVINE SAVIOUR of the world,
whose vision from the Cross pierced
into all the souls of all mankind, look
down at us, we pray, from thy home
upon the altar and by the power of thy
Cross draw us to thy feet in sincere
repentance and to the communion of
thy body in heartfelt love that we may
remain true to thee for every day of our
lives. AMEN.

CONFIDENCE IN THE SAVIOUR

It is Jesus, the Saviour, we pray to

JESUS, harken and heed my prayer." It is Jesus, the Saviour, whom we ask to give a favorable answer to our many requests. Jesus was the name sent down from heaven and brought to earth by an angel. Jesus, the Saviour! It was the same name which the angels of Bethlehem sang over His birth, "This day is born to you a Saviour." Have we not then in that name a guarantee that our prayer will be answered favorably? And where could we look with more certainty for a favorable answer than to the Agony and Passion of our Saviour. In Gethsemane and on Calvary it was there most of all He was Jesus, because there most of all He was saving us. A mariner is most worthy of his name

HOLY HOUR IN GETHSEMANE

when he guides his vessel through the storm; a warrior deserves to be called a warrior when winning his victory; and Jesus is our Saviour in His Passion. When, therefore, we call Him, and say, "Jesus, harken and heed our prayer," will He not be favorable? Be Saviour to our souls by giving them holiness, be Saviour to our bodies by ransoming them from slavery and eternal death; be Saviour to us in our coldness by making your blood our wine; be Saviour to us in our want of purity by cleansing us in the water from your wounded side; be Saviour to our weakness by giving us all heart and strength from the Passion. Jesus, harken and heed our prayer.

*It is Jesus, the man of sorrow, we
pray to*

Jesus is a name of sadness. It was a name that foretold sadness for its bearer and entailed sadness when its significance was realized. Their na-

HOUR FOR PERFECTION AND STRENGTH

tional title calls on patriots for the sacrifice of comforts, of wealth, of life itself when their nation goes to war. The chalice which Christ our Lord drank in His Agony was the full acceptance of all that the name of Jesus meant. The blood which suffused His body in the Agony was the first bubbling of the spring which became a stream on Calvary and in that sanguinary baptism the name of Jesus was perfectly and fully won.

*It is Jesus, the source of our joy, we
 pray to*

Truly, the name of Jesus is one of sadness for Him, but it is sad only that it may be for us a name of joy. The patriot hands on to his fellow-countrymen the name which has cost him much but which has ensured peace and prosperity for all his people. Jesus, bearing a sad name for you, a joyous name for us, harken and heed our prayer. To be citizens of your king-

HOLY HOUR IN GETHSEMANE

dom we must be willing to make sacrifices; if we go to your soul and body, to your Passion, we must and do expect that what we ask for will exact some pay from us. We know all that, but we know too that the little sacrifice and trifling pay purchase for us exceeding joy because the kingdom whose gates were opened with such trouble on Calvary disclosed, when they were flung wide, the glory of the Resurrection and the Ascension. Jesus Saviour, winner of joy through sorrow, harken and heed our prayer.

DIRECTOR: From every sin of soul or body,

ADORERS: *Deliver us, O Lord!*

DIRECTOR: From every sorrow,

ADORERS: *Deliver us, O Lord!*

DIRECTOR: From all want of generosity,

ADORERS: *Deliver us, O Lord!*

DIRECTOR: By all that thy holy name meant for thee,

ADORERS: *Deliver us, O Lord!*

HOOR FOR PERFECTION AND STRENGTH

PRAYER

UNFAILING *source of goodness,
Jesus, friend of our souls, our
prayers knock at thy tabernacle door,
begging thee to open to us, to welcome
us and in thy Holy Sacrament to bring
us a favorable answer to every sacred
desire of our hearts, through the help
of thy grace. AMEN.*

TRUST IN THE GOODNESS OF JESUS

*We trust in Jesus' goodness shown
in His life*

GOOD JESUS, harken and heed my prayer." We asked you to hear us because in the Passion is our attraction and in the Passion is our true saving, and now we ask because of your goodness in the Passion. "Good Jesus, harken and heed our prayer." It is true that the goodness of Christ our Lord was shown in every moment of His life, in every move He made, in every step He took and word He spoke and even in every thought He had in His mind, because His whole life in all its manifestations was wholly for us; but it was in His Passion that His goodness chiefly displayed itself.

HOOR FOR PERFECTION AND STRENGTH

We trust in Jesus' goodness increased in His Passion

In the Passion the glowing ardor of Christ's friendship for us burst into full flame. St. Peter told the whole story of the life of Jesus in the few words, "He went about doing good." That goodness did not cease when Jesus was fettered to the Cross and could no longer go about. Truly not, for in His Passion He was doing us the greatest good. With trust then in that goodness, with confidence in Jesus, we come to Him in this prayer of the Passion. He put Himself upon the Cross to listen to us, to help us, to die for us. Good Jesus, harken and heed our prayer.

We trust in Jesus' goodness perfected in His death

Tested by His own definition of friendship, Jesus is truly our good friend. "Greater love than this," He

HOLY HOUR IN GETHSEMANE

has told us, "no man has than that He lay down his life for his friend." We have received that supreme proof of Christ's friendship for us. So we thrill with confidence when we call Him Good Jesus. Best of friends He is and always shall be. If we had not felt the warmth of that friendship, we never should have gone to Jesus upon His Cross as we have been doing in this prayer and asked of the Passion in its entirety and of each of its parts for a gift. But we knew that His soul was our friend and would save us, and the blood from His wounds and the water from His pierced side were both good friends and would be fiery wine and cleansing rill to us. We might have said, good soul of Christ or good body of Christ, but we did not do so, not because we were blind to the goodness and friendship of His soul and His body, but because we were saving that friendship and goodness for this part of our prayer. Here,

HOOR FOR PERFECTIION AND STRENGTH

looking back upon all that we have already asked for and looking forward to all that we are going to ask for, we feel that we must appeal to our good friend. We want to receive much good and who is more anxious to give than He? Good Jesus, harken and heed my prayer.

DIRECTOR: That thou wilt deign, Jesus,
to be kind as in thy life,

ADORERS: *We beseech thee to hear
us!*

DIRECTOR: That thou wilt be good to
us, Jesus, as in thy Passion,

ADORERS: *We beseech thee to hear
us!*

DIRECTOR: That thou wilt be our
friend, Good Jesus, as in thy death,

ADORERS: *We beseech thee to hear
us!*

HOLY HOUR IN GETHSEMANE

PRAYER

HEART OF JESUS, *made for love of us, living for love of us, dying for love of us, be still and always our good friend, consoling us when we visit thee, blessing us in thy sacramental Benediction, and giving us thyself in Holy Communion that so our hearts, kindled by thy ardor, may grow in devoted friendship for thee, now and to the hour of our death. AMEN.*

**AN HOUR FOR PERFECTION
AND STRENGTH**

Fourth Quarter

TANTUM ERGO AND BENEDICTION

or

ROSARY (*Sorrowful Mysteries*)

or

LITANY (*q. v.*)

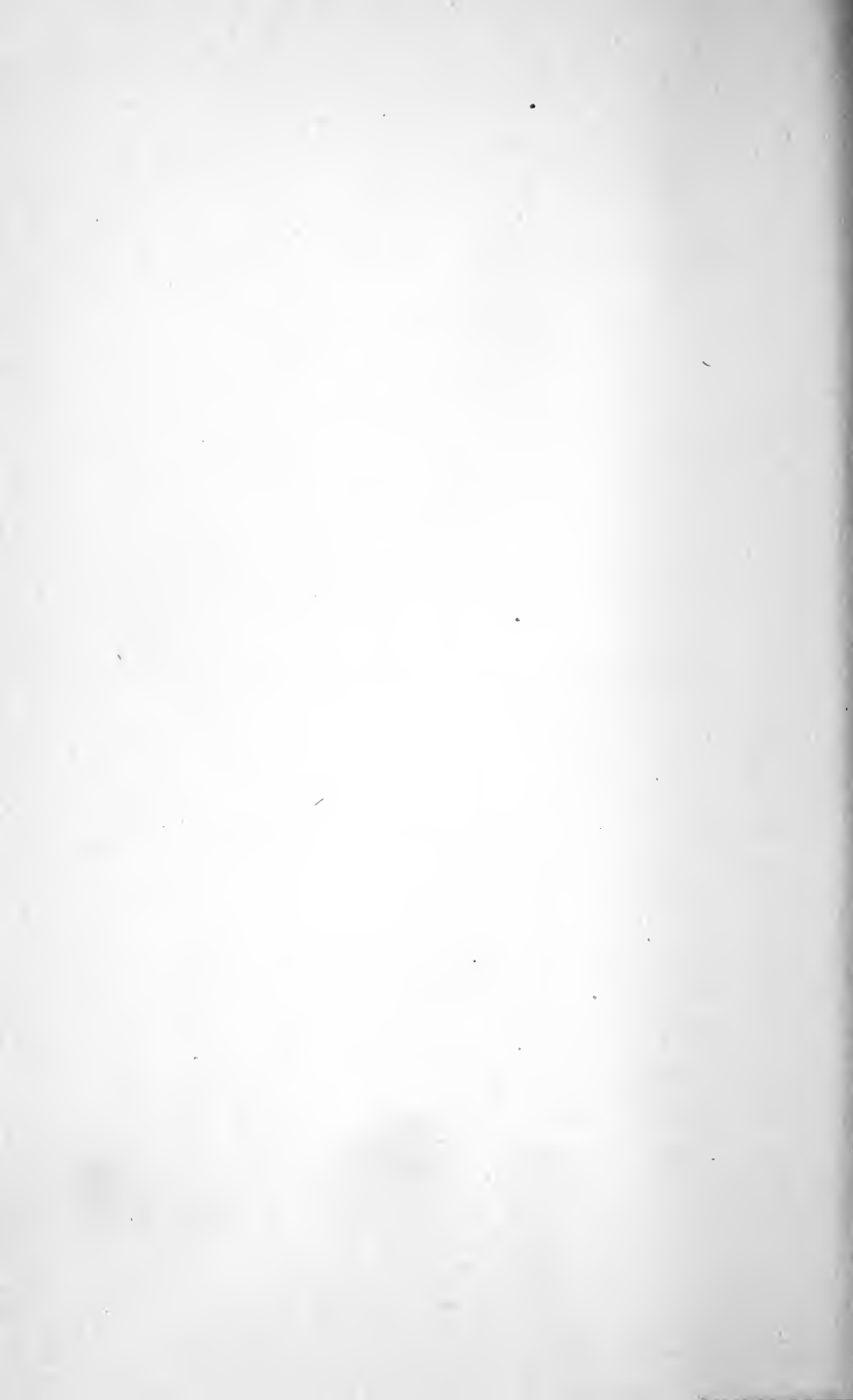


AN HOUR FOR PERSEVERANCE

First Quarter

PERSEVERANCE WITH JESUS

- I. With His Wounded Hands in
Charity**
- II. With His Wounded Feet in Zeal**
- III. With His Wounded Heart in the
Theological Virtues**



PERSEVERANCE WITH JESUS

Intra tua vulnera absconde me;

Ne permittas me separari a te

Reopen thy wounds and hide me there,

That I never may dwell apart from

Thee

WITH HIS WOUNDED HANDS IN CHARITY

The wounds of Jesus help us to

persevere

THE first part of this prayer, called Anima Christi, is a petition for attainment; the second part is a petition for perseverance in what has been attained. At the beginning we ask Jesus in His Passion for various gifts; at the end we beg for grace to keep the gifts. We pray in these last petitions to persevere by staying close to Jesus; we pray to persevere against dangerous enemies;

HOLY HOUR IN GETHSEMANE

we pray to persevere to the end. Make us saints, we cried before; now we cry to Jesus to hide us deep in His wounds and keep us saints. His blood is to fill us with ardor; the water of His side to wash away all stain of sin, but that is not enough. The ardor must not cool; the taint must not return. So we seek to bury ourselves in the source from which flowed that water and blood. In that holy fountain we shall be safe. If Jesus is saddened in His Agony and Passion that many remain apart from Him, that will be all the more reason why we will run to this sacred refuge of His wounds and never dwell anywhere else but there. "Reopen thy wounds and hide me there, that I never may dwell apart from thee."

His hands teach love of our neighbor

Jesus stretches out His hands to us in loving invitation. It is the wounds in His hands that we first see, and it is

AN HOUR FOR PERSEVERANCE

there we find our first refuge to help us in our perseverance. The hands of Jesus may fitly represent to us the charity of Jesus, and charity is a strong wall against falling away. A man begins to fail in perseverance when he begins to seek self, because all faults, all sins are acts of self-seeking. But in charity a man turns away from self and turns to his neighbor and to God. We hasten, therefore, to the outstretched hands of Jesus, determined to abide there.

His hands practiced love of man

The hands of Jesus practiced charity from first to last. They grew hard with labor, but were never callous to pain and wants. At touch of the hands of Jesus wounds were healed, and leprosy was cleansed, and ears were opened, and eyes saw again, and the cripples stood up straight and walked, and the dead left their tombs. With the blessing of the hands of

HOLY HOUR IN GETHSEMANE

Jesus the water became wine, and bread was multiplied, and wonders were performed in the souls of sinners. When Jesus lifted up His hands to His Father in His Agony, He offered them as a last sacrifice of charity. He wished to welcome to His arms all the sinful souls of all mankind and for that reason He threw His hands apart as far as they would go and let them be nailed so in the widest welcome of divine charity.

*His wounded hands will keep us
charitable*

Into the wounds of such hands we betake ourselves. We shall not work miracles by our blessings and touch, neither shall we be nailed to the cross of sacrifice in the supremest gift of charity, but certainly if we are hidden in the wounded hands of Jesus, we shall feel the impulses that kept them eager to open and reach out and embrace and bless. We shall practice charity
[134]

AN HOUR FOR PERSEVERANCE

in ways that are for us wonderful, though far from the miraculous charity of Jesus. By that charity we shall persevere. "Hide me Jesus, in the wounds of thy hands that I never may dwell apart from thee."

DIRECTOR: Jesus, covered with wounds,

ADORERS: *Have mercy on us!*

DIRECTOR: Jesus, practicing charity,

ADORERS: *Have mercy on us!*

DIRECTOR: Jesus, extending thy wounded hands,

ADORERS: *Have mercy on us!*

PRAYER

MAY the merciful kindness which was continually done by thy hands during thy life, assist us, most tender Jesus, to turn from the selfishness of sin and afford us, who still experience thy constant love in Holy Communion, generosity and perseverance in all virtue, through the help of thy grace. AMEN.

WITH HIS WOUNDED FEET IN
ZEAL

*The wounded feet of Jesus teach
fearless confidence*

TO choose the narrow way is hard; to travel always along it is trying and very hard. We are not of those who run the way of God's commandments. Our feet are leaden along that way. Looking ahead, we see ruts and furrows and sharp stones and black shadows that hide we know not what perils and pitfalls. What will make our steps light and our advance courageous? Will it not be the wounds of Jesus? Will it not be to walk His ways, to tread in His footprints? We want the confidence of Jesus that never permits Him to turn back, nor to arrest His steps nor to falter on the way, even if

[136]

AN HOUR FOR PERSEVERANCE

He walks on the waters and the black storm rages about or the angry waves seem to offer no sure footing, even if His path to prayer leads through the night or into shadowy, awful places of agony, or finally even if the straining, eager feet are to toil under a heavy burden up a steep hill-side. Nothing could stop or frighten Jesus. That is the lesson, the blessing that we want His wounded feet to give us: to travel the way of perseverance in fearless confidence. "Reopen thy wounds and hide me there that I never may dwell apart from thee."

*His wounded feet teach persevering
zeal*

If we need confidence to go on, so too we need zeal to go quickly. Before Jesus could travel Himself, He inspired His mother to go in haste to the hill-country of Judea. Zeal is overflowing charity, swift charity, charity with wings. Charity begins at home,

HOLY HOUR IN GETHSEMANE

but zeal begins abroad. Zeal is a traveler; it makes converts; it crosses the sea and goes to foreign countries. Zeal leaves heaven and sets foot upon earth. Zeal leaves home and parents and stays in Jerusalem, where God's business needs tending to. Zeal seeks out sinners over hill and hollows. Zeal steps boldly into the garden of Agony while the unzealous halt at the gate and fall into slumber. Such was the zeal of Jesus, swift, resistless, triumphant. The wounds in the feet of Jesus are lasting proof of His zeal, as they are too a convincing testimony of His perseverance. Jesus, we too would travel with zeal, swiftly, perseveringly, victoriously. Hide us in the wounds that lay open upon thy feet, that we may never lag behind or be overcome with weariness and sleep.

AN HOUR FOR PERSEVERANCE

DIRECTOR: From discouragement and fear,

ADORERS: *Deliver us, O Lord!*

DIRECTOR: From coldness and indifference,

ADORERS: *Deliver us, O Lord!*

DIRECTOR: By the wounds in thy holy feet,

ADORERS: *Deliver us, O Lord!*

DIRECTOR: By the zeal which made thee swift,

ADORERS: *Deliver us, O Lord!*

PRAYER

HASTEN, our brave and ardent Leader; hasten to us thy laggard and timid followers and having fed us upon the strength of thy body and blood, make us swift and fearless to travel the way of virtue even to the crown of immortal life. AMEN.

WITH HIS WOUNDED HEART IN
THE THEOLOGICAL VIRTUES

*The wounded Heart of Jesus is the
home of love*

WE have found a refuge in the hands of Jesus because hand in hand with Him we will practice charity to our neighbor and in that unselfish acting we shall find perseverance. We have found refuge in the wounds of Jesus' feet because traveling with Him step by step we have confidence and zeal with which we hurry fearlessly and swiftly on the way of good without ceasing. If hands and feet have such blessings for us, what must we expect when we go to the wounded Heart of Jesus and take refuge there? Surely that home of love will bring us close to God, and once we have taken up our residence there, how can we ever again dwell apart from Jesus! In His Heart

[140]

AN HOUR FOR PERSEVERANCE

it should be easy to persevere. Why so? Because in the Heart of Jesus, which registers the impulses of His love, which represents to us the human and divine love of Jesus, we have God revealed to us in a language we all understand. The Incarnation brought God to earth; His Heart brought God into our hearts. Hide us, Jesus, in the wound of thy Heart, that we never may dwell apart from thee.

*His wounded Heart is a support to
faith*

There are three virtues which hold us fast to God, the three theological virtues of faith, hope, and charity, and in the Heart of Christ we may find them and in them find perseverance. Faith is in the Heart of Jesus. Did not He Himself invite the doubting apostle, Thomas, to put his hand into the open side and find solid, enduring faith there? By faith we accept truths on the word of God. Who refuses to

HOLY HOUR IN GETHSEMANE

accept the word of a true friend? Who could refuse to accept the word of Him whose very Heart opens in love to us? Assuredly it cost Jesus much in His hour of Agony and His Passion to allow His enemies to crush and bruise and wound His Heart for our sake, but He looked forward to Thomas and to thousands upon thousands of others whose faith would be weak and who would fall away because they would lose their hold upon the truths revealed by Him. If Jesus felt consoled that His Heart's wounding was not to be without great benefit to man, then it is for us to enter into that home of faith in His Heart, find God there, and so be constant. Hide me in thy Heart by ardent faith, that I never may dwell apart from thee.

*His wounded Heart is a haven for
hope.*

In the Heart of Jesus is hope. When He looked forward to the piercing of
[142]

AN HOUR FOR PERSEVERANCE

His Heart, when He welcomed the spear of the centurion, He knew He would open the portals of hope which never would be closed. All His wounds are solid proofs of our eternal salvation. The opening of His wounds opened heaven to us. The wound in His Heart was the last wound and denoted the completion of His work. If then from such complete and utter destruction of His life, Jesus brought forth eternal good, what is there which can shake hope? There is no despair possible for one who is within the Heart of Christ, and while there is hope, there is perseverance. Hide me in thy Heart by solid hope, that I never may dwell apart from thee.

*His wounded Heart is a fountain of
charity*

In the Heart of Jesus is charity. Charity to our neighbor, as we have already seen, will help us to persevere in good, but now we speak of charity

HOLY HOUR IN GETHSEMANE

to God. The heart is the source and fountain of love. In the Heart of God, therefore, we shall drink deep of the love of God. The heart is the glowing furnace of love. In the Heart of Jesus we shall find our coldness melted away and our hearts inflamed with blazing charity. The apostle whom Jesus loved rested his head near the Heart of Christ; we wish to bury ourselves within His Heart and draw from it such love as will never cease or grow cold. With that love we shall persevere. Hide me in thy Heart by perfect love, that I never may dwell apart from thee.

DIRECTOR: That we may find a home
in thy wounded Heart,

ADORER: *We beseech thee to hear
us!*

DIRECTOR: That we may win faith
from thy wounded Heart,

ADORERS: *We beseech thee to hear
us!*

AN HOUR FOR PERSEVERANCE

DIRECTOR: That we may ever hope
within thy wounded Heart,

ADORERS: *We beseech thee to hear
us!*

DIRECTOR: That our charity may be
set on fire by thy wounded Heart,

ADORERS: *We beseech thee to hear
us!*

PRAYER

HEART OF JESUS, *wounded for
us; Heart of Jesus, still living
upon the altar to make intercession for
us, grant, we beg of thee, that as thy
Passion was the beginning of our salva-
tion, so thy Blessed Sacrament may
enable us to persevere to the end by keep-
ing strong and vigorous within us the
virtues of faith, hope, and charity,
through the help of thy grace. AMEN.*

HYMN



AN HOUR FOR PERSEVERANCE

Second Quarter

PERSEVERANCE AGAINST THE ENEMY

- I. The Cruelty of the Enemy**
- II. The Severe Attacks of the Enemy**
- III. The Malignant Craft of the Enemy**



PERSEVERANCE AGAINST THE ENEMY

Ab hoste maligno defende me
From the cruel foe protect me

THE CRUELTY OF THE ENEMY

An enemy of our perseverance is envy

WE look out from the wounds of Christ where we have found refuge and see the enemy prowling about eager to prey upon us if we should ever leave our fortress. We cannot hope to persevere in good unless we study our enemy and his methods. The first thing which we notice in our enemy, who is Christ's enemy too, is his cruelty. Gazing out through the gloom of Gethsemane Jesus beheld the cruel storm that was gathering to fall upon Him and fear laid so cold a grasp

upon His Heart that its warm blood fled away to escape, if possible, from the doom that was there gathering. What were the forces which aroused the cruelty of Christ's enemies? The leaders of the mob were urged on by jealousy of the power of Jesus. His success on Palm Sunday fired them with envy. Jealousy is a secret thing; it works in the dark; it loves underhand ways; it lurks in unusual places, and leaps out like a serpent to sting. Such was the cruel enemy which Jesus faced. And what forces did that jealousy, acting secretly in the background, let loose upon Christ? The frenzy of the mob and the savagery of the soldiers. A mob is cruel because it does not reason, but lets passion infuriate it; soldiers are cruel because that is their business. Jesus met and conquered those cruel enemies. I must not then be frightened, but cry, "When the foe attacks, let me cling to thee."

AN HOUR FOR PERSEVERANCE

*An enemy of our perseverance is
selfish pride*

Those cruel enemies of Christ are types of the cruel sins which would crucify our souls. Anger and blasphemy and murder, drunkenness and immorality and the whole brood of ungovernable passions, they are all hideous things and, like the soldiers and the mob around Jesus, they rage in frenzy about our souls. But even worse and more ugly and more cruel than those sins is their malignant source, that intense and exaggerated selfishness which puts self above God and cares not what evil it does, provided it can attain its purpose in the gratification of passion or in the keener gratification of revenge. The jealousy of the Jewish priests was a more guilty and more horrible enemy of Jesus than the frenzy of the mob or the savagery of the soldiers. So pride, which is the deification of selfishness, is more cruel

HOLY HOUR IN GETHSEMANE

and more deadly than the passions. "My Jesus, when the foe attacks, let me cling to thee."

*The defense against the enemy is the
loving patience of Christ*

We do right to cling to Jesus when our cruel foe attacks. In Him is the defense and remedy against the cruelty of sin. Jesus met the frenzy of the mob and its blasphemies with silence and meekness. Jesus met the savagery of the soldiers with loving forgiveness. Had He resisted in act or deed or thought, His enemies might have felt some satisfaction and some content in their horrible work, but the complete patience of Jesus softened all hearts, and mob and soldiers went home repentant and converted or at least subdued. The jealous priests should have been converted too. Jesus exhibited in His Passion utter unselfishness. Alas, envy is harder to cure. We need all the defensive force of

AN HOUR FOR PERSEVERANCE

Jesus in His Passion to protect us against the selfishness of sin. "When the foe attacks, let me cling to thee."

DIRECTOR: Jesus, pursued by envy,

ADORERS: *Have mercy on us!*

DIRECTOR: Jesus, wounded by pride and selfishness,

ADORERS: *Have mercy on us!*

DIRECTOR: Jesus, meek and humble,

ADORERS: *Have mercy on us!*

PRAYER

JESUS, God of our altars, send forth thy blessing from thy Holy Eucharist and make us strong against all our enemies by rooting out of our hearts selfish and proud feelings and implanting in their stead the meekness and humility displayed for us in thy Passion and death. AMEN.

THE SEVERE ATTACKS OF THE ENEMY

*Jesus suffered with particular
keenness*

CONSIDER how Christ suffered in His Passion not only cruelty of the most severe kind, but how He suffered a refinement of cruelty in the various means which were permitted by Him to bring about His death. The anguish of Christ's agony was sharpened to a keener edge at the thought of all the piercing wounds He was to suffer. Where he felt most, there He was attacked. He sympathized tenderly with pain and had to undergo the sharpest pain. He had now whereon to lay His head, — a pillow of piercing thorns! He loved modest retirement and seclusion, and now He was lifted

AN HOUR FOR PERSEVERANCE

up in stark nakedness before the world. He was loyalty itself, loyal to His Father, loyal to His brothers, to us and all men, loyal to home and country, and treason came with the kiss of Judas to wound that loyalty. He was the incarnation of friendship; He came to us through friendship; He found His friends everywhere, but there was always something new and particular about the choice of each friend. He was keenly, thrillingly alive to the least touch of friendship. Look now in His Agony and Passion, how His friendship was made to suffer. Jesus was betrayed; Jesus was deserted; Jesus Himself gave up those who remained true, His mother and a few others.

*Jesus protects us in our keen
sufferings*

To feel alone, to feel everybody against you, that is a depressing feeling, and such discouragement is often

HOLY HOUR IN GETHSEMANE

the cruel foe which attacks us and strives to turn us away from persevering with Jesus. Should we be wounded in every tender spot, as Jesus was, should we suffer torture of the utmost delicacy, we must never forget that far more poignant suffering came to Jesus. He sends the angel of His Agony to us to comfort and console. If we are wounded, His wounds are our healing; if we are humiliated before the world, His public shame comes as a balm to our afflicted spirits; if friends betray us, if we are left in the black gloom of abandonment, we may not forget that He who was most betrayed and most abandoned is with us forever, consoling us, uplifting us, strengthening us against failure. "Jesus, when the foe of discouragement attacks, let me cling to thee."

DIRECTOR: From wounding such as
thine,

ADORERS: *Deliver us, O Lord!*

AN HOUR FOR PERSEVERANCE

DIRECTOR: From humiliation such as
thine,

ADORERS: *Deliver us, O Lord!*

DIRECTOR: From betrayal such as
thine,

ADORERS: *Deliver us, O Lord!*

DIRECTOR: From abandonment such as
thine,

ADORERS: *Deliver us, O Lord!*

PRAYER

WOUNDED, *betrayed, abandoned,*
we come to thee, Jesus, best and
truest friend, and kneeling before thy
Tabernacle, we pray with our whole
heart that as thy love and friendship
never forsake us, so also may we never
desert thy love and friendship, through
the help of thy grace. AMEN.

THE MALIGNANT CRAFT OF THE ENEMY

Our enemies are cruel of heart

THE worst kind of cruelty is cruelty of heart. The voice may mellow; the eye may melt; the sternness of every feature may relax and the blow may fall gently, if only the purpose, the will, the heart is not case-hardened and steeled against all softening. Unhappily, there is something of that cruelty of purpose in the foe which attacks us. There is the cynical world, the tyrannical flesh, the malignant devil. These three arch enemies of mankind have each a cruel heart and all a cruel purpose. They all are bent upon the death of the soul, and they all have no pity or mercy.

AN HOUR FOR PERSEVERANCE

The world ignores Jesus

The cynical world which ignored Christ, which laughed at Christ in the person of sensual Herod, which condemned Christ in the person of compromising Pilate, is still laughing at us and condemning us because we believe in Christ and follow Christ. The world is opposed to heaven. If it does not deny, at least it leaves out of account any other world. The world, therefore, forgets Christ or what is best in Christ, His Divinity, His office of Saviour, everything in Him which points to another world. The heart of the world entertains the cruel purpose of robbing us of Jesus. "When the world attacks, let me cling to thee."

The flesh scorns Jesus

The tyrannical flesh lives for itself. It too would neglect or remove Christ. Christ might ask the flesh to forego

HOLY HOUR IN GETHSEMANE

its gratification or even suffer denial and pain. So the flesh will have none of Christ. He is a fool, says the flesh, as it asks for food and drink and indulgence and for immediate, constant satisfaction of every sense and appetite. "When the flesh attacks let me cling to thee."

The devil plots against Jesus

Malignant Satan will, of course, attack Christ and strive to tear us away from Him and His saving wounds. And, alas, he is cunning and will wait long and will study our weaknesses until he find them. Then He will lay siege to the weak part and many a brave heart which could not be carried by storm is wearied and overcome by the persistency of the enemy. "Jesus, when the devil attacks craftily and persistently, let me cling to thee."

AN HOUR FOR PERSEVERANCE

Jesus overcomes our enemies by the love of His Heart

Jesus in His Passion met and conquered the world, the flesh, and the devil. The silence, humility, and charity, the belief in heaven and God triumphantly asserted and vindicated in the Passion, are only some of the reasons why Jesus could justly say that He had conquered the world. The flesh, too, was overcome by Jesus in every pain He suffered and in the thorough opposition between every part of the Passion with its self-denial and torture and the flesh with its indulgence and gratification. Finally, Satan and the powers of darkness had their hour in the Passion, an hour it seemed of victory, but an hour, as it really turned out to be, of conquest and of complete rout for the hordes of darkness. If the world, flesh, and devil have the cruel purpose of bringing about our death, Jesus has the kind

HOLY HOUR IN GETHSEMANE

purpose of ensuring our life. The Heart of Jesus is our defense against the heartlessness of the world, the flesh, and the devil. "Heart of Jesus, when these foes attack, let me cling to thee."

DIRECTOR: That we conquer the world,

ADORERS: *We beseech thee to hear us!*

DIRECTOR: That we may subdue the flesh,

ADORERS: *We beseech thee to hear us!*

DIRECTOR: That we may defeat the devil,

ADORERS: *We beseech thee to hear us!*

DIRECTOR: That thy Heart be our defense,

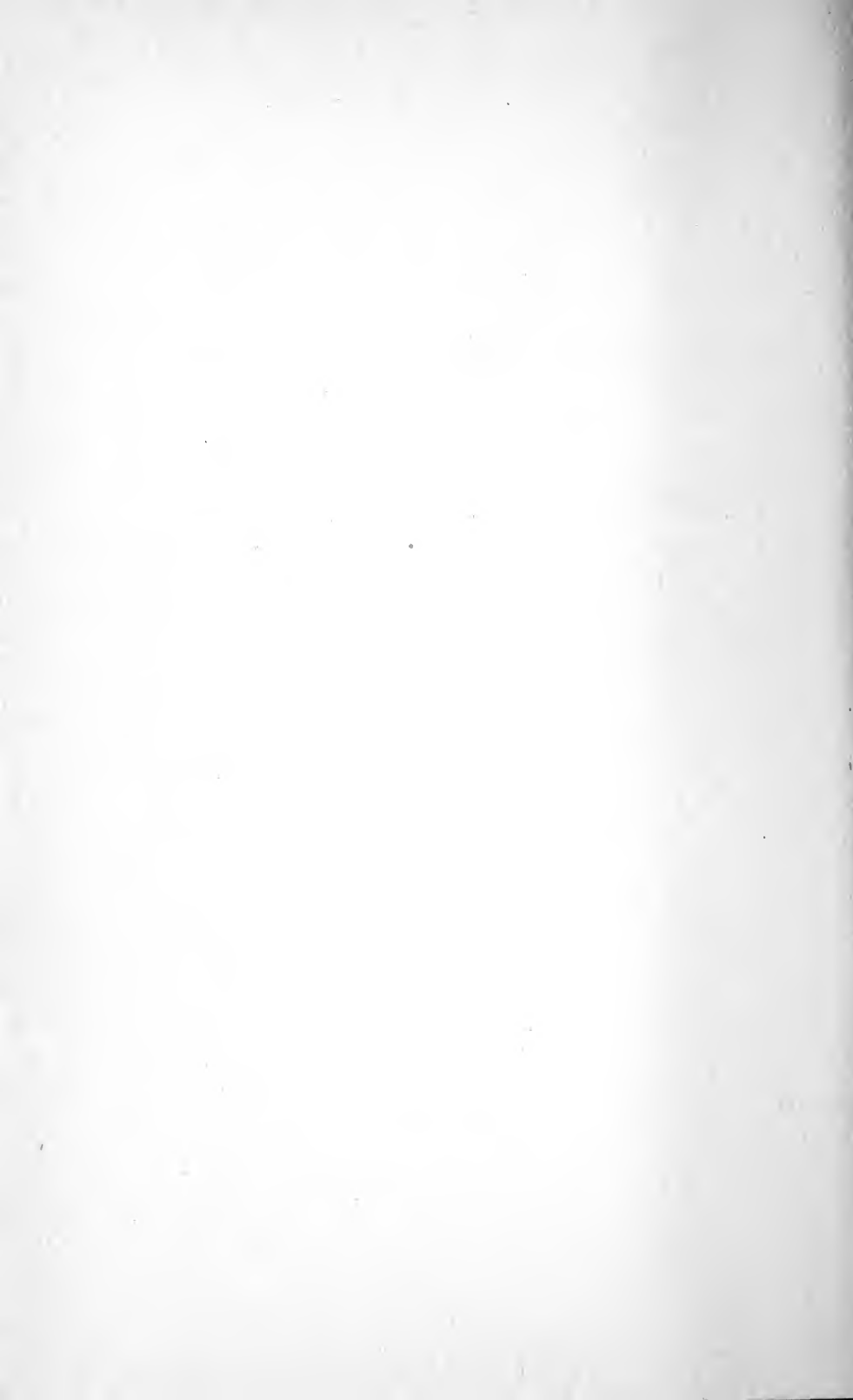
ADORERS: *We beseech thee to hear us!*

AN HOUR FOR PERSEVERANCE

PRAYER

BBREAD of heaven and eternal life,
Jesus abiding in the Tabernacle,
be food to us in our struggles and be our
daily sustenance against evil-minded foes,
that as thy Passion revealed to us thy
Heart's love and overcame the world, the
flesh, and the devil, we may in like man-
ner show our true love for thee by con-
quering all our deadly enemies, with the
help of thy grace. AMEN.

HYMN



AN HOUR FOR PERSEVERANCE

Third Quarter

PERSEVERANCE TO THE END

- I. The Call to Joy**
- II. The Intensity of Heaven's Joy**
- III. The Eternity of Joy**

PERSEVERANCE TO THE END

In hora mortis meae, voca me
*And call me home at the end of my
days*

THE CALL TO JOY

The call of Jesus is attractive

WE are praying to persevere with Jesus, to persevere against our deadly foe, to persevere to the end. It is the end that now comes before us, the end of our days, the hour of our death, the entrance to reward. The thought of death and reward will keep us true to Jesus to the last, but we wish to make sure of ourselves at that supreme moment, as far as we can make sure of our perseverance. So we ask of our Saviour to call us then to Him. How attractive was His voice when He called sinners! He

HOLY HOUR IN GETHSEMANE

called the Samaritan woman; He called Magdalen; He called Thomas who was doubting and Peter who had denied Him. What was His Agony but a cry to all the souls of all time? "Come to me all you who are heavily burdened." "Learn of me," He cries, and that invitation is a call to us to be scholars in His school. We surely will not refuse to hear that kindly voice, that invitation which comes to us from lips red with His blood. "Pray for us sinners now and at the hour of our death." That is the favor we ask daily of our Mother Mary; that is the favor, our Saviour, we now ask of you. Call us sinners now and call us at the hour of our death. Jesus, call me home at the end of my days.

The call of Jesus is inspiring

The call of Jesus is strong and inspiring. "Come, follow me," he said to this one and that one as He went about Judea and Galilee. "From

AN HOUR FOR PERSEVERANCE

the business of life, from the trades which you work at and which you like, come, follow me with Peter and John and Matthew; from hatred and persecution of me, come follow me with Paul; from father and mother, from home and loved ones, come follow me to God's temple to be about the business of the Father." The call of Jesus was then and ever has been thrilling and inspiring. It found its way into cold hearts and set them afire with the high purpose of apostles and martyrs. From the Garden of Olives comes to us the same call. Take up your cross daily and come, follow me. To heed that call is the guarantee of our perseverance. Call us, then, strong voice of the living God; call us now to follow you and call us in the hour of our death to follow you to eternity. "Call us home, good Master, at the end of our days."

HOLY HOUR IN GETHSEMANE

The call of Jesus has miraculous power

Most powerful, most wonderful was the call of Christ. It not only softened sinners to shame and thrilled all with courage and enthusiasm, but it reached into the cold ears of the dead and woke them to life. Miraculous voice of the Son of God to which the tomb offers no barrier; "Lazarus, come forth," you called, and ears that had begun to corrupt heard and obeyed your call. Omnipotent voice of the Saviour of mankind which cried from Gethsemane to Calvary with the appealing lips of many wounds, which cried to the justice of God, "It is consummated," and by that cry called every dead soul to everlasting life. Call us from death to life, from the death of sin to the life of innocence; from the death of the body to life eternal. "Good Saviour, call me home at the end of my days."

AN HOUR FOR PERSEVERANCE

DIRECTOR: Jesus, calling sinners to repentance,

ADORERS: *Have mercy on us!*

DIRECTOR: Jesus, calling souls to follow thee,

ADORERS: *Have mercy on us!*

DIRECTOR: Jesus, calling the dead to life,

ADORERS: *Have mercy on us!*

PRAYER

JESUS, whose voice was all powerful upon earth and still speaks to our hearts from the silence of thy Holy Sacrament, open our ears, we pray thee, to the sweetness and strength of thy gracious invitation, that hearkening now to thy call we may be made worthy to hear thee in the hour of our death.
AMEN.

Ut cum sanctis tuis laudem te
*To join with thy saints in thy song
of praise*

THE INTENSITY OF HEAVEN'S JOY

Present joys anticipate heaven

WE have crossed the portals of death and upon our delighted ears breaks the harmony of heaven. We anticipate that joyous day now that we may be sure to arrive at it finally. A few notes of that exquisite melody may be heard during life. The truth, beauty, and goodness on earth are faint echoes of the reality which we shall attain to in heaven. Truth, beauty, and goodness form a trinity which is a shadow of the Trinity of the Divine Persons in God. Our beings now sing with joy when they are touched by things beautiful, true, and
[172]

AN HOUR FOR PERSEVERANCE

good; our souls shall be ravished with perfect felicity when the infinite truth, beauty, and goodness of God inundate us with heavenly harmony.

In heaven we enjoy infinite truth

Truth strikes a chord in our mind and gives us pleasure. Curiosity is like appetite and thirst. It may be abused and often is, but curiosity which represents a desire for truth is implanted in us by God. It is an impulse towards the truth of earth, urging us on to the fullness of truth in God. Men have been made extremely happy by the discovery of some trifling truth. Columbus forgot his sad voyage in his happy disembarking on a new land. What shall we feel when we discover and put into a song of praise the boundless truth of God? Christ in His Passion suffered from lies and deceptions and false accusations that it might be possible for us to know and enjoy His truth. We

HOLY HOUR IN GETHSEMANE

do not then forget His hour of Agony when we pray that we may join with His Saints in a song of praise to Him.

In heaven we enjoy infinite beauty

Beauty too thrills our souls with its melody. The truths of all the sciences sing in human minds and the beauties of all the arts and of all creation, reflecting darkly the beauty of God, join in the glad chorus which sets the soul to song. Too well does the soul know the fascination of beauty; but it forgets often that the beauty of earth is as darkness to daylight when compared with the beauty of God. The song of praise which the blessed in heaven chant about the throne of God is inspired by God's infinite beauty. To enable us to hear and join in that song Jesus faced the hideous ugliness of His Passion. Thank you, good Saviour, for making us see again the beauty of virtue and God and keep us true till we join thy saints in the song of praise.

AN HOUR FOR PERSEVERANCE

In heaven we enjoy infinite good

Goodness is the third source of joy, filling our hearts with pleasing music. Take away good from the world and all action would cease. After all, life is full of good things, and even the evils have their good in fostering and exercising hundreds of virtues. When we look at the immense evil of our Saviour's Passion and remember the good which came from it, we are encouraged to persevere through the shortcomings of life until we come to the perfection of God. Face to face with God's unlimited goodness, there never can be any end to the melody in our hearts. We shall exultantly blend into one glorious chant the truth and beauty and goodness of God. "Good Jesus, call me to join the Saints in that song of praise."

HOLY HOUR IN GETHSEMANE

DIRECTOR: From falsehood and deception,

ADORERS: *Deliver us, O Lord!*

DIRECTOR: From the fleeting fascinations of earth,

ADORERS: *Deliver us, O Lord!*

DIRECTOR: From the saddening evils of time,

ADORERS: *Deliver us, O Lord!*

DIRECTOR: By the dishonors borne in thy Passion,

ADORERS: *Deliver us, O Lord!*

PRAYER

JESUS, *most wise, most beautiful, and most good, who in thy Passion wast forced to endure falsehood, dishonor, and countless evils, grant us, we pray, to welcome thee at thy altar-rail daily during life that we may be made worthy to sing joyfully with the blessed in heaven the praises of God's infinite perfections.*
AMEN.

In saecula saeculorum, AMEN
Forevermore

THE ETERNITY OF JOY

Eternity was won on Calvary

FOREVERMORE! The end of the journey comes into view, and the traveler is encouraged to put forth great endeavors despite his weariness. Forevermore! The goal is in sight, and the runner flings himself on with a last supreme effort to win the race. The Agony and Passion of Christ were His last efforts to finish the work of His Father forevermore. Alas, that His goal should have been the Cross and that His struggle should have written itself in red letters that all might read it! But now finally after pain and sorrow, after sweat of blood and jets of blood, after scourge and

HOLY HOUR IN GETHSEMANE

thorns and nails and spear, after centuries of waiting, we hear from the dying Saviour the good news of our complete redemption. "It is consummated." That is the forevermore of the Cross which brings to us the crown forevermore.

Eternity helps us to persevere

Joy is fleeting; sadness stays with us. Happiness is a bird that sings its song and flies away; sorrow is a chain riveted upon our heart. That is heaven where gladness abides forevermore, where its song never ceases, where all shackles are broken and all tears are dried. Sometimes old tunes get singing in our heads, and we cannot drive them away. If we would persevere in all the good we have seen and asked for in this prayer called *Anima Christi*, we must set one tune humming on our lips and dancing in our hearts, the melody of forevermore and evermore. Had Jesus not suffered,

AN HOUR FOR PERSEVERANCE

we could not sing, "Forevermore." No, we should be moaning, "Nevermore." But Jesus entered into His Agony, and we therefore look forward to enter into our felicity forevermore.

Eternity dwarfs our trials

Our trials are so near us that we do not see them in their proper size. We exaggerate them out of all proportion. If we live in a level country of wide plains, then a small hill is a high elevation, but did we live in the mountains, then hills would seem little things. Take a stand upon Calvary, upon that lofty peak of torture, and how trifling the pains of life become. Go higher and look out upon life from the infinite heights of heaven, and long suffering and intense sorrow shrink away into nothingness. What is the most prolonged space of time when compared with forevermore?

HOLY HOUR IN GETHSEMANE

Eternity blots out the sorrow of life

The hour which our Saviour spent in the Garden of Olives, the three hours which He passed upon the Cross, were full of the most piercing grief and harrowing torments. No one could say how piercing and how harrowing. Yet when it was all over, when Jesus entered into His glory, all the torment seemed as nothing. He had released a world from bondage; He had thrown wide open forever the gates of heaven; He had led the captivity of sin captive to salvation, and now the black hours of Agony and Passion were tiny, almost invisible spots on the resplendent and unending effulgence of heaven. Who would believe that the towering giant of an oak tree ever sprung from a midget acorn? So shall we in endless exultation set the immensity of the reward beside the insignificance of the effort as we join the songs of praise that saints are singing to their Saviour forevermore.

AN HOUR FOR PERSEVERANCE

DIRECTOR: That we may be redeemed
forevermore,

ADORERS: *We beseech thee to hear
us!*

DIRECTOR: That we persevere in vir-
tue forevermore,

ADORERS: *We beseech thee to hear
us!*

DIRECTOR: That we endure patiently
forevermore,

ADORERS: *We beseech thee to hear
us!*

DIRECTOR: That we enjoy the happi-
ness of heaven forevermore,

ADORERS: *We beseech thee to hear
us!*

PRAYER

JESUS, *setting our souls free from sin
and consummating upon the Cross
our happy redemption, stay with us as
the evening of life approaches and after
revealing thyself to us daily in thy Sacri-
fice and Communion, bring about finally
our entrance into thy heavenly home for-
evermore. AMEN.*

AN HOUR FOR PERSEVERANCE

Fourth Quarter

TANTUM ERGO AND BENEDICTION

or

ROSARY (*Sorrowful Mysteries*)

or

LITANIES (*q. v.*)

LITANIES, PRAYERS AND HYMNS

[NOTE: These prayers may be recited as time and devotion will suggest. The litanies may be divided, if so wished, and said after each quarter or read entire. One is perfectly free to omit any or all of these prayers or to add others.]



THE LITANY OF THE MOST HOLY NAME OF JESUS

God the Father of Heaven, *have
mercy on us.*

God the Son, Redeemer of the
world,

God the Holy Ghost.

Holy Trinity, One God,

Jesus, Son of the living God,

Jesus, Splendor of the Father,

Jesus, Brightness of Eternal Light,

Jesus, King of Glory,

Jesus, Sun of Justice,

Jesus, Son of the Virgin Mary,

Jesus, most amiable,

Jesus, most admirable,

Jesus, mighty God,

Jesus, Father of the world to come,

Jesus, Angel of the great counsel,

Jesus, most powerful,

Jesus, most patient,

Have mercy on us.

HOLY HOUR IN GETHSEMANE

Jesus, most obedient,
Jesus, meek and humble of heart,
Jesus, Lover of chastity,
Jesus, Lover of us,
Jesus, God of peace,
Jesus, Author of life,
Jesus, Model of virtues,
Jesus, zealous for souls,
Jesus, our God,
Jesus, our refuge,
Jesus, Father of the poor,
Jesus, Treasure of the faithful,
Jesus, good Shepherd,
Jesus, true Light,
Jesus, eternal Wisdom,
Jesus, infinite Goodness,
Jesus, our Way and our Life,
Jesus, Joy of Angels,
Jesus, King of Patriarchs,
Jesus, Master of Apostles,
Jesus, Teacher of Evangelists,
Jesus, Strength of Martyrs,
Jesus, Light of Confessors,
Jesus, Purity of Virgins,
Jesus, Crown of all Saints,

Have mercy on us.

LITANIES, PRAYERS AND HYMNS

Be merciful, *spare us, O Jesus.*

Be merciful, *graciously hear us, O Jesus.*

From all evil, *Jesus, deliver us.*

From all sin,

From thy wrath,

From the snares of the devil,

From the spirit of fornication,

From everlasting death,

From neglect of Thy inspirations,

Through the mystery of Thy holy

Incarnation,

Through Thy Nativity,

Through Thine Infancy,

Through Thy most divine Life,

Through Thy Labors,

Through Thine Agony and Passion,

Through Thy Cross and Abandonment,

Through Thy Sufferings,

Through Thy Death and Burial,

Through Thy Resurrection,

Through Thy Ascension,

Through Thy Joys,

Through Thy Glory,

Jesus, deliver us.

HOLY HOUR IN GETHSEMANE

Lamb of God, who takest away the sins
of the world, *spare us, O Jesus.*

Lamb of God, who takest away the
sins of the world, *graciously hear us,*
O Jesus.

Lamb of God, who takest away the sins
of the world, *have mercy on us, O Jesus.*

Jesus, hear us.

Jesus, graciously hear us.

LET US PRAY

O LORD JESUS CHRIST, *who hast
said: Ask, and ye shall receive;
seek, and ye shall find; knock, and it
shall be opened unto you; grant, we be-
seech Thee, unto us who ask, the gift of
Thy most divine Love, that we may ever
love Thee with our whole hearts, and in
all our words and actions, and may never
cease from showing forth Thy praise.*

*Make us, O Lord, to have a perpetual
fear and love of Thy Holy Name; for
Thou never failest to govern those whom
Thou dost solidly establish in Thy love.
Who livest and reignest, etc. AMEN.*

LITANY OF THE SACRED HEART

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God, the Father of heaven,

God, the Son, Redeemer of the
world,

God, the Holy Ghost,

Holy, Trinity, one God,

Heart of Jesus, Son of the Eternal
Father,

Heart of Jesus, formed by the
Holy Ghost in the womb of the
Virgin Mother,

Heart of Jesus, substantially united
to the Word of God,

Heart of Jesus, of infinite majesty,

Heart of Jesus, sacred temple of
God,

Have mercy on us!

HOLY HOUR IN GETHSEMANE

Heart of Jesus, tabernacle of the
Most High,
Heart of Jesus, house of God and
gate of heaven,
Heart of Jesus, burning furnace of
charity,
Heart of Jesus, abode of justice
and love,
Heart of Jesus, full of goodness and
love,
Heart of Jesus, abyss of all vir-
tues,
Heart of Jesus, most worthy of all
praise,
Heart of Jesus, king and center of
all hearts,
Heart of Jesus, in whom are all
the treasures of wisdom and
knowledge,
Heart of Jesus, in whom dwells the
fullness of divinity,
Heart of Jesus, in whom the
Father was well pleased,
Heart of Jesus, of whose fullness
we have all received.

Have mercy on us

LITANIES, PRAYERS AND HYMNS

Heart of Jesus, desire of the ever-
lasting hills,
Heart of Jesus, patient and most
merciful,
Heart of Jesus, enriching all who
invoke thee,
Heart of Jesus, fountain of life and
holiness,
Heart of Jesus, propitiation for our
sins,
Heart of Jesus, loaded down with
opprobrium,
Heart of Jesus, bruised for our
offenses,
Heart of Jesus, obedient unto
death,
Heart of Jesus, pierced with a
lance,
Heart of Jesus, source of all con-
solation,
Heart of Jesus, our life and resur-
rection,
Heart of Jesus, our peace and rec-
onciliation,
Heart of Jesus, victim for sin,

Have mercy on us.

HOLY HOUR IN GETHSEMANE

Heart of Jesus, salvation of those
who trust in thee,
Heart of Jesus, hope of those who
die in thee,
Heart of Jesus, delight of all the
saints,

Have mercy on us.

Lamb of God, Who takest away
the sins of the world,

Spare us, O Lord!

Lamb of God, Who takest away
the sins of the world,

Graciously hear us, O Lord!

Lamb of God, Who takest away the
sins of the world,

Have mercy on us.

Jesus, meek and humble of heart,
Make our hearts like unto Thine.

LITANIES, PRAYERS AND HYMNS

LET US PRAY

O ALMIGHTY *and eternal God,*
look upon the Heart of Thy dearly
beloved Son, and upon the praise and
satisfaction He offers Thee in the name
of sinners and for those who seek Thy
mercy; be Thou appeased, and grant
us pardon in the name of the same Jesus
Christ, Thy Son, Who liveth and reign-
eth with Thee, in the unity of the Holy
Ghost, world without end. AMEN.

RESPONSES

[NOTE: These verses and responses are chanted on Good Friday during the adoration of the Cross. They furnish apt thoughts for the Holy Hour.]

AFTER FIRST QUARTER

V. My people! what have I done to thee? Or in what have I grieved thee? Answer me.

R. Holy and immortal God! have mercy on us.

V. Because I brought thee out of the land of Egypt: thou hast prepared a cross for thy Saviour.

R. Holy and immortal God! have mercy on us.

V. Because I led thee through the desert forty years and fed thee with manna and brought thee into an excellent land; thou hast prepared a cross for thy Saviour.

LITANIES, PRAYERS AND HYMNS

R. Holy and immortal God! have mercy on us.

V. What more should I have done to thee, and have not done? I have planted for thee my most beautiful vineyard: and thou hast proved very bitter to me: for in my thirst thou gavest me vinegar to drink; and with a spear thou hast pierced the side of thy Saviour.

R. Holy and immortal God! have mercy on us.

AFTER SECOND QUARTER

V. For thy sake I scourged Egypt with her first-born; and thou hast delivered me to be scourged.

R. Holy and immortal God! have mercy on us.

V. I brought thee out of Egypt, having drowned Pharaoh in the Red Sea; and thou hast delivered me over to the chief priests.

R. Holy and immortal God! have mercy on us.

HOLY HOUR IN GETHSEMANE

V. I opened the sea before thee;
and thou with a spear hast opened
my side.

*R. Holy and immortal God! have
mercy on us.*

V. I went before thee in a pillar of
the cloud; and thou hast brought me
to the palace of Pilate.

*R. Holy and immortal God! have
mercy on us.*

AFTER THIRD QUARTER

V. I fed thee with manna in the
desert; and thou hast beaten me with
buffets and scourges.

*R. Holy and immortal God! have
mercy on us.*

V. I gave thee wholesome water to
drink out of the rock; and thou hast
given me gall and vinegar.

*R. Holy and immortal God! have
mercy on us.*

V. For thy sake I struck the kings
of the Chanaanites; and thou hast
struck my head with a reed.

LITANIES, PRAYERS AND HYMNS

R. Holy and immortal God! have mercy on us.

V. I gave thee a royal sceptre; and thou hast given me a crown of thorns.

R. Holy and immortal God! have mercy on us.

V. I have exalted thee with great strength; and thou hast hanged me on the gibbet of the cross.

R. Holy and immortal God! have mercy on us.

PRAYERS

O Jesus, living in Mary! come and live in thy servants, in the spirit of thy holiness, in the fullness of thy might, in the truth of thy virtues, in the perfection of thy ways, in the communion of thy mysteries; subdue every hostile power, in thy spirit for the glory of the Father. AMEN. *300 days, once a day.*

Divine Jesus, incarnate Son of God, who for our salvation didst vouchsafe to be born in a stable, to pass thy life

HOLY HOUR IN GETHSEMANE

in poverty, trials and misery, and to die amid the sufferings of the cross, I entreat thee, say to thy divine Father at the hour of my death: *Father, forgive him*; say to thy beloved mother: *Behold thy son*; say to my soul: *This day thou shalt be with me in paradise*. My God, my God, forsake me not in that hour. I *thirst*: yes, my God, my soul thirsts after thee, who art the fountain of living waters. My life passes like a shadow; yet a little while, and all will be consummated. Wherefore, O my adorable Saviour! from this moment, for all eternity, *into thy hands I commend my spirit*. Lord Jesus, receive my soul. AMEN.
300 days, once a day.

O most compassionate Jesus! thou alone art our salvation, our life, and our resurrection. We implore thee, therefore, do not forsake us in our needs and afflictions, but, by the agony of thy sacred heart, and by the sorrows of thy immaculate mother, help thy
[198]

LITANIES, PRAYERS AND HYMNS

servants whom thou hast redeemed by thy most precious blood. *100 days, once a day.*

See where thy boundless love has reached, my loving Jesus! Thou, of thy flesh and precious blood, hast made ready for me a banquet whereby to give me all thyself. Who drove thee to this excess of love for me? Thy heart, thy loving heart. O adorable heart of Jesus, burning furnace of divine love! within thy sacred wound take thou my soul; in order that, in that school of charity, I may learn to love that God who has given me such wondrous proofs of his great love. AMEN. *100 days, once a day.*

Dear Jesus, in the sacrament of the altar, be forever thanked and praised. Love, worthy of all celestial and terrestrial love! who, out of infinite love for me, ungrateful sinner, didst assume our human nature, didst shed thy most precious blood in the cruel scourging, and didst expire on a shameful

HOLY HOUR IN GETHSEMANE

cross for our eternal welfare! Now, illumined with lively faith, with the outpouring of my whole soul and the fervor of my heart, I humbly beseech thee, through the infinite merits of thy painful sufferings, give me strength and courage to destroy every evil passion which sways my heart, to bless thee in my greatest afflictions, to glorify thee by the exact fulfillment of all my duties, supremely to hate all sin, and thus to become a saint. *100 days.*

Virgin Mary, mother of God, martyr of love and sorrow, because of Jesus' pains and woes which thou didst witness: truly didst thou concur in the great work of my redemption, first by thy countless woes and then by the offering thou didst make to the eternal Father of his and thy only-begotten Son, for a holocaust and victim to appease his wrath for my great sins. I thank thee for that boundless love, impelled by which thou didst bereave

[200]

LITANIES, PRAYERS AND HYMNS

thyself of the fruit of thy womb, very God and very man, to save me a sinner: let thy intercession, which is never in vain, be ever with the Father and the Son, that I may steadily amend my evil ways, and never, by fresh faults, crucify anew my loving Saviour; but that, abiding in his grace till death, I may, through the merits of his sad passion and death upon the cross, obtain eternal life.

Hail Mary, *three times*.

Let us pray.

O Lord Jesus Christ, who, at the sixth hour of the day, didst, for the redemption of the world, mount the gibbet of the cross, and shed thy precious blood for the remission of our sins! we humbly beseech thee to grant us that, after our death, we may joyfully enter the gates of eternal bliss.

Grant, we beseech thee, O Lord Jesus Christ! that, now and at the hour of our death, the blessed Virgin Mary, thy

HOLY HOUR IN GETHSEMANE

mother, may intercede with thy mercy for us, through whose most holy soul the sword did pass in the hour of thy passion. Through thee, Jesus Christ, Saviour of the world, who, with the Father and the Holy Ghost, livest and reignest for ever and ever. AMEN.
100 days, once a day.

Eternal Father! we offer thee the most precious blood of Jesus, shed for us with such great love and bitter pain from the wound in his right hand; and, through its merits and its might, we entreat thy divine majesty to grant us thy holy benediction, that, by its power, we may be defended against all our enemies and freed from every ill; whilst we say,

May the blessing of God almighty, Father, and Son, and Holy Ghost, descend upon us, and remain forever.
AMEN.

Our Father, Hail Mary, Glory be to the Father. *100 days.*

LITANIES, PRAYERS AND HYMNS

May the heart of Jesus in the most blessed sacrament be praised, adored and loved with grateful affection, at every moment, in all the tabernacles of the world, even to the end of time. AMEN. *100 days.*

HYMNS

[NOTE: The following verse translations and paraphrases of the *Anima Christi*, while helping to a better understanding of the prayer, may be used as hymns during the Holy Hour.]

SOUL OF MY SAVIOUR

*Soul of my Saviour, sanctify my breast;
Body of Christ, be thou my saving guest!
Blood of my Saviour, bathe me in Thy
tide!*

*Wash me, ye waters, gushing from His
side!*

*Strength and protection may His passion
be!*

*O blessed Jesus, hear and answer me!
Deep in Thy heart, Lord, hide and shelter
me!*

So shall I never, never part from Thee.

*Guard and defend me from the foe malign!
In death's dread moments make me only
Thine!*

LITANIES, PRAYERS AND HYMNS

*Call me, and bid me come to Thy embrace,
And with Thy Saints behold Thee face
to face.*

AIRS: *Roman Hymnal*, No. 12

American Catholic Hymnal, No. 94

Catholic Youth's Hymn Book, No. 35

Catholic Church Hymnal, No. 189

ANIMA CHRISTI, SANCTIFICA ME

*Soul of Jesus, make me holy,
Make me contrite, meek and lowly,
Soul most stainless, Soul divine,
Cleanse this sordid soul of mine;
Hallow this polluted soul,
Purify it, make it whole;
Soul of Jesus, hallow me;
Miserere Domine.*

*Save me, Body of my Lord,
Save a sinner vile, abhorred;
Sacred Body, wan and worn,
Bruised and mangled, scourged and torn,
Piercèd Hands and Feet and Side,
Rent, insulted, crucified,
Save me — to the Cross I flee;
Miserere Domine.*

*Blood of Jesus, Stream of Life,
Sacred Stream with blessings rife,
From that broken Body shed
On the Cross that Altar dread;*

LITANIES, PRAYERS AND HYMNS

*Given to be our Drink Divine,
Fill my heart and make it Thine;
Blood of Christ, my succor be;
Miserere Domine.*

*Holy Water, Stream that poured
From Thy riven Side, O Lord,
Wash Thou me without, within;
Cleanse me from the taint of sin,
Till my soul is clean and white,
Bathed and purified and bright
As a ransomed soul should be;
Miserere Domine.*

*Jesu, by the wondrous Power
Of Thine awful Passion hour,
By the unimagined woe
Mortal man may never know;
By the Curse upon Thee laid,
By the Ransom Thou hast paid,
By Thy Passion comfort me;
Miserere Domine.*

*Jesu, by Thy bitter death,
By Thy last expiring breath,*

HOLY HOUR IN GETHSEMANE

*Give me the eternal Life
Purchased by that mortal strife;
Thou didst suffer death that I
Might not die eternally;
By Thy dying quicken me;
Miserere Domine.*

*Miserere; let me be
Never parted, Lord, from Thee;
Guard me from my ruthless foe,
Save me from eternal woe.
In the dreadful Judgment Day
Be Thy Cross my hope and stay;
When the hour of death is near
And my spirit faints for fear,
Call me with Thy Voice of Love,
Place me near to Thee above,
With Thine Angel-host to raise
An undying song of praise.
Miserere Domine.*

ANONYMOUS: LYRA EUCHARISTICA.

AIRS: *American Catholic Hymnal*, Nos. 34, 165
Roman Hymnal, No. 72, 151
Catholic Youth's Hymn Book, Nos. 20,
33, 34, 122

LITANIES, PRAYERS AND HYMNS

[Note: If any difficulty is found in adapting to the music the two-syllable endings of the first two lines, substitute the last two lines of the same stanza and then repeat them at the end.]

ANIMA CHRISTI

*Soul of Jesus, once for me
Offered on the shameful Tree,
Heal, and make me by that cure
Pure as Thou Thyself art pure;
Thou of life the fountain fair,
Draw me in and keep me there.*

*Form of Jesus, one with God,
Who the dreadful wine-press trod,
Man of Sorrows drowned in grief,
Thou of sin the sole relief,
Be Thy sacramental power
Present at my dying hour.*

*Holy Jesus, Great I Am,
Shining in a Spotless Lamb,
Gentle as the Heavenly Dove,
Thou the Lord of Light and Love,
By Thy Passion, by Thy prayer,
Snatch me from my own despair.*

LITANIES, PRAYERS AND HYMNS

*Hide me where that Wound was given
Piercing to the Heart of Heaven;
Hide me where those nails unmeet
Rent Thy Hands and fixed Thy Feet;
Hide me where red Drops ran down
From that sad acanthine Crown.*

*Blood of Jesus, crimson Sea,
Glorious as eternity,
Fathomless, alone, sublime,
Boundless bath of human crime,
Me the leper, vile and mean,
Plunge me there and make me clean.*

*Water, from that sacred Side
Of a God Who groaned and died,
Blending with the purple gore
When His Agony was o'er,
Flow in mercy full and free,
Flow for sinners, flow for me.*

*Holy Jesus, let me be
Never separate from Thee;
From the malice of the foe
Ward me in the vale of woe;*

HOLY HOUR GETHSEMANE

*Let me, yielding up my breath,
Find a Paradise in death.*

*There no more shall night be known
Safely prostrate at Thy Throne;
Called by Thee to realms of day
Where all tears are wiped away,
Jesu, Thou my Rest shalt be,
Faith hath found her home in Thee.*

M. BRIDGES: LYRA EUCHARISTICA.

AIRS: *American Catholic Hymnal*, Nos. 24, 158
Roman Hymnal, 132, 140
Catholic Youth's Hymnal, 47

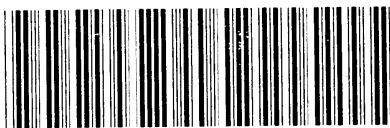
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